

12544
April
DUP

the EPISCOPALIAN

CHRIST RETURNS TO JERUSALEM WITH THE DISCIPLES (see page 23)



THE LOVES OF MAN

C. S. Lewis

MORALITY AND TV

David Susskind

ANGLICAN ADVENTURE

Stephen F. Bayne, Jr.



1951
4-12
1960

It all started with George Washington. Since then, hundreds of Episcopalians have found their respective ways to the Capitol. Case in point: Missouri Senator William Stuart Symington, (left). Other Episcopalians in government include Senator Mike Monroney of Oklahoma, Ambassador to France Amory Houghton, and U.S. Ambassador to the United Nations Henry Cabot Lodge.



THE EPIS WHO IS HE?

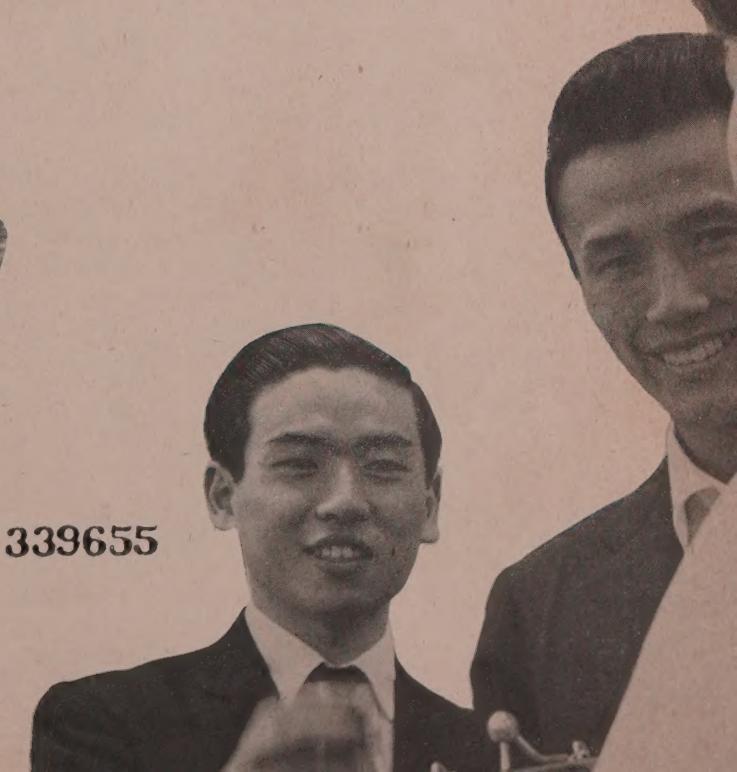
ALTHOUGH he shares his official title with more than three million other North Americans as well as thousands of persons in more than a dozen countries overseas, the Episcopalian is a part of a much larger Christian family. He and his fellow Anglicans, some forty million of them, live in almost every corner of the world, although they look to Britain as the home of their "mother" Church. Despite geographical diversity, they are further unified by their adherence to four essentials: the Bible as a rule of faith; the Apostles' and Nicene Creeds as a sufficient summary of that faith; the sacraments of Holy Baptism and Holy Communion; and the historic ministry of bishops, priests, and deacons.

Despite the views of some critics, the Episcopalian is usually representative of his community. For if, as Vance Packard maintains in his best-selling book, *The Status Seekers*, it is a "long road from Pentecostal to Episcopal" on the social ladder, it is a much longer road from the so-called "fashionable" Manhattan church to the sun-baked adobe Episcopal parish in Mexico. It is true that in its early and middle years the Protestant Episcopal Church in the United States attracted wealthy, somewhat exclusive congregations. And it is true that in some entrenched parishes snobbery is still equated with religion. But for the most part, this generation of Episcopalians is just as likely to include a farmer as an industrialist, and list as many union members as lawyers.

Even if he lives in the United States, today's Episcopalian is not necessarily of British stock, as were the majority of communicants in the early days of the Church. He may speak in any one of several Indian dialects. His worship may be conducted in Spanish, Chinese, French, or even sign-language.

What is he like, this modern Episcopalian? What does he do? Here are just a few of our fellow parishioners—some familiar, some unsung, but all partners in Christ's Church.

EPISCOPALIAN:



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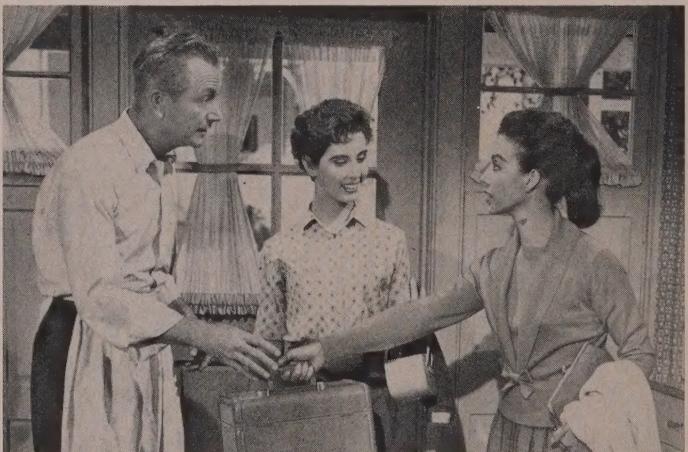


Although the title of this article might suggest otherwise, the "he" naturally means the "she," too, in every single parish. According to surveys, by far the largest number of active Episcopalians are women. Further checking indicates that the so-called "median" Episcopalian is a young-looking churchworker in her middle forties. Here Churchwoman Ruth Jackson paints furniture for her parish's Church school in Cincinnati, Ohio.

A convert from Buddhism, J. Yasofi Ito (below) left Japan some thirty-seven years ago to begin a one-man mission to his countrymen living in Brazil. There are now several thousand Brazilian Episcopalians of Japanese descent, some of whom Mr. Ito serves directly today as priest-in-charge of All Saints' Church in Magna Larga, a suburb of Sao Paulo.

THE EPISCOPALIAN: WHO IS HE? continued

General Robert E. Lee, we imagine, would have been an awe-struck spectator if he could have watched fellow Episcopalian General John Medaris, just retired as head of the Army Ballistic Missile Agency, oversee the launching of a Jupiter C. rocket at Cape Canaveral. In addition to General Medaris, third from left in photo right, recent leaders in the armed forces have included General Douglas MacArthur, Vice-Admiral James L. Holloway, and General Matthew Ridgeway.



Best known recently for his "Father Knows Best" television series, actor Robert Young has for many years been host for "The Search," weekly radio presentations of the National Council of the Episcopal Church. Among other theatrical Episcopalian are Cornelia Otis Skinner, Fred Astaire, and Nat "King" Cole. ▲



The William Grahams live at 1960 E Street, Wichita, Kansas. Bill Graham successful in several businesses before establishing "Private Enterprise, Inc." unusual investment company which encourages small business in underdeveloped countries. Hundreds of Episcopalian have become leading figures in American business.

A charming and articulate spokesman for Episcopal young people is Mississippi's Lynda Lee Mead, Miss America of 1960. Always an active member of her home parish in Natchez, Miss., Mead's busy schedule has included talks with young people's fellowships. Miss Mead's immediate predecessor, Mary Ann Mobley, is also an Episcopalian from Mississippi.

Famotte Freeman is a graduate of Julia C. Emery Hall for Girls in Bromley, Liberia. Like so many students before her in this school, Famotte is an instinctively excellent designer and artist. Each year, thousands of young Episcopalians graduate from over four hundred parish and Church schools in almost every state in the Union and ten countries overseas.



The first non-New Englander to become President of Harvard University, Nathan M. Pusey, standing, carries out his own, highly Christian interpretation of education. The most important aspect of going to college, maintains Episcopalian Pusey, is the development of a faith for one's life. Other Episcopalians who are college presidents include Anne G. Pannell of Sweet Briar; William Bay Irvine of Marietta; Milton Eisenhower of Johns Hopkins; Herbert Longenecker of Tulane; and James P. Baxter of Williams.





“Because I was too nervous

to be neighborly,

my doctor started me on Postum!”

“I do like my neighbors, but you know how it is when you don’t sleep well. You feel grouchy—too nervous to be friendly. One day I decided to see my doctor.

“He checked me thoroughly but found nothing basically wrong. He asked me, however, if I drank lots of coffee. Seems some people can’t take the caffeine in coffee. Change to Postum, the doctor advised. It’s got absolutely no caffeine, so it can’t make you nervous or keep you awake.

“And it worked! In fact, my neighbors and I are having a cup of Postum right now. Two cups maybe. Who cares—Postum can’t make us grouchy or keep us awake!”

Postum is 100% coffee-free

A product of General Foods



the

EPISCOPALIAN

continuing
FORTH and
The Spirit of Missions

APRIL, 1960

vol. 125 no. 4

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Serving the Episcopal Church

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A REPORT OF STEWARDSHIP

The "stewardship principle" has now been accepted by the Episcopal Church officially as the proper approach to the problem of Church financial support. In simple terms, this means that the amount the individual pledges to the Church should be based, not on *what the Church needs* (in terms of parish budgets, capital campaigns, and special drives), but on *what the Churchman needs to give* in order to express his Christian faith in action.

For the information of thinking Churchpeople we present here a complete list of the parishes and missions in which Thomas White and Associates have been called on by clergy and vestries to lead stewardship education programs in the past five years. The figure at the left represents the previous annual giving; the righthand figure represents the new level of annual pledging achieved at the completion of the program.

The dramatic gains in almost every case represent the discovery by many thousands of laypeople that Christian stewardship is a serious obligation and that meeting this obligation is a source of deep satisfaction and joy.

Several of the dioceses listed here are undertaking diocesan programs, parish by parish and mission by mission, to bring to Churchpeople a more realistic and consecrated standard of Church giving.

ALBANY

Christ, Hudson	\$39,520
Bethesda, Saratoga Springs	\$44,581

ARIZONA

St. Michael's, Tucson	\$67,773
-----------------------	----------

CENTRAL NEW YORK

St. John's, Auburn	\$38,445
St. Peter's, Auburn	\$42,529
Grace, Baldwinsville	\$19,004
St. Peter's, Cazenovia	\$23,905
St. Paul's, Chittenango	\$9,343
St. Mark's, Clark Mills	\$3,800
All Saints', Fulton	\$9,045
St. Mathew's, Liverpool	\$26,198
St. Mathew's, Moravia	\$16,429
Emmanuel, Norwich	\$9,954
St. John's, Oneida	\$35,001
St. Peter's, Oriskany	\$27,399
Zion, Rome	\$6,697
Trinity, Seneca Falls	\$69,028
Calvary, Utica	\$29,099
St. Paul's, Utica	\$40,256
St. Paul's, Watertown	\$15,309
St. John's, Whitesboro	\$28,014
	\$13,598
	\$20,709

CHICAGO

St. David's, Aurora	\$26,855
Holy Cross, Chicago	\$10,405
Holy Cross-Immanuel, Chicago	\$10,387

OUR SAVIOUR, CHICAGO

\$5,512	\$18,221
\$15,036	\$22,178
\$4,680	\$10,080
\$10,343	\$25,685
\$19,812	\$83,542
\$8,952	\$14,493
\$4,201	\$13,648
\$7,540	\$19,981
\$24,700	\$64,584
\$53,604	\$83,601
\$12,008	\$23,629
\$12,506	\$34,960
\$9,346	\$18,788
\$85,683	\$115,057
\$18,511	\$36,000
\$9,031	\$15,050
\$18,328	\$41,733
\$7,670	\$22,040
\$19,500	\$33,931
\$9,734	\$29,357
\$3,756	\$15,881
\$8,164	\$21,138
\$16,525	\$31,957
\$54,808	\$78,213
\$6,562	\$13,117
\$22,464	\$65,639
\$6,575	\$12,145
\$4,614	\$10,930
\$41,436	\$70,884

COLORADO

\$36,452	\$56,390
\$19,805	\$31,560

DALLAS

St. Luke's, Denison	
\$73,216	\$120,208

DELAWARE

St. John's, Wilmington	
\$2,526	\$6,251

EAU CLAIRE

St. Andrew's, Ashland	\$8,158
\$4,382	\$8,158
Christ, Chippewa Falls	\$7,962
\$6,024	\$7,962
St. Simeon's, Chippewa Falls	\$2,363
\$400	\$2,363
Christ, Eau Claire	\$37,189
\$21,747	\$37,189
St. Paul's, Hudson	\$9,779
\$3,139	\$9,779
Christ, LaCrosse	\$33,908
\$15,808	\$33,908
Grace, Rice Lake	\$6,251
\$2,526	\$6,251

ERIE

St. John's, Sharon	
\$45,488	\$74,207

FOND DU LAC

St. Ambrose's, Antigo	\$6,271
\$3,505	\$6,271
All Saints', Appleton	\$50,137
\$21,261	\$50,137
St. Paul's, Fond du Lac	\$35,446
\$22,204	\$35,446
St. Alban's, Marshfield	\$19,070
\$11,718	\$19,070
St. Thomas', Neenah-Menasha	\$43,271
\$22,903	\$43,271
Trinity, Oshkosh	
\$31,717	\$51,904
St. Paul's, Plymouth	
\$2,626	\$6,528
St. Augustine's, Rhinelander	
\$8,996	\$15,410
Trinity, Waupun	
\$3,774	\$11,009

GEORGIA

Calvary, Americus	
\$8,586	\$15,455
Christ, Augusta	
\$5,086	\$13,578

LONG ISLAND

Grace, Jamaica	
\$19,240	\$37,081

Good Shepard, Augusta	\$67,813
\$37,358	\$67,813
St. Alban's, Augusta	\$11,393
\$6,742	\$11,393
St. Paul's, Augusta	\$60,168
\$35,063	\$60,168
St. Mark's, Brunswick	\$28,121
\$12,713	\$28,121
St. Thomas', Isle of Hope	\$20,614
\$11,140	\$20,614
St. Paul's, Jesup	\$16,544
\$8,459	\$16,544
St. Paul's, Savannah	\$31,757
\$16,763	\$31,757
Christ, Valdosta	\$22,226
\$11,855	\$22,226

HARRISBURG

Trinity, Chambersburg	\$16,461
\$8,736	\$16,461

IDAHO

St. Michael's, Boise	\$78,444
\$49,097	\$78,444
St. James', Burley	\$4,734
\$1,997	\$4,734
Trinity, Gooding	\$5,304
\$1,978	\$5,304
St. John's, Idaho Falls	\$31,326
\$8,656	\$31,326
Trinity, Pocatello	\$26,531
\$14,196	\$26,531

INDIANAPOLIS

Trinity, Anderson	\$20,202
\$5,487	\$20,202
St. Stephen's, Elwood	\$7,045
\$3,900	\$7,045
St. Michael and All Angels, Evansville	\$9,351
\$4,110	\$9,351
St. Paul's, Evansville	\$24,180
\$24,180	\$24,180
St. Andrew's, Greencastle	\$10,982
\$4,015	\$10,982
All Saints', Indianapolis	\$15,750
\$5,668	\$15,750
Christ, Indianapolis	\$48,128
\$48,128	\$48,128
St. George's, Indianapolis	\$8,707
\$4,194	\$8,707
St. Matthew's, Indianapolis	\$10,504
\$10,504	\$10,504
St. Paul's, Indianapolis	\$66,459
\$66,459	\$66,459
Trinity, Indianapolis	\$38,107
\$38,107	\$38,107
St. James', New Castle	\$25,046
\$11,161	\$25,046
St. Paul's, Richmond	\$8,996
\$8,996	\$20,050
St. Stephen's, Terre Haute	\$23,760
\$23,760	\$23,760
St. James', Vincennes	\$9,503
\$9,503	\$14,010
St. John's, Washington	\$2,574
\$2,574	\$6,019

LEXINGTON

Trinity, Covington	\$62,400
\$30,140	\$62,400

Christ, Lexington	\$119,750
\$69,004	\$119,750

St. John's, Versailles	\$14,707
\$8,429	\$14,707

If you mean business about stewardship, write or telephone...

MAINE	Zion, Oconomowoc	\$36,377	Trinity, Saugerties	\$14,945	St. Andrew's, Mount Pleasant
St. Barnabas', Augusta	\$4,881	St. Stephen's, Racine	\$9,742	St. James the Less, Scarsdale	\$18,018 \$34,814
St. Mark's, Augusta	\$29,863	Trinity, Wauwatosa	\$82,102	St. Luke's, Somers	\$8,712 \$27,742
Grace, Bath	\$23,964			St. Alban's, Staten Island	\$5,260 \$10,713
Christ, Biddeford	\$7,886			St. Simon's, Staten Island	
St. Margaret's Chapel, Belfast	\$7,886	Epiphany, Kirkwood	\$15,782	\$5,666 \$13,527	SOUTH FLORIDA
Christ, Biddeford	\$9,015			St. Stephen's, Staten Island	
St. Mary the Virgin, Falmouth Foreside	\$25,190			\$7,337 \$18,166	St. Mary's, Daytona Beach
St. Paul's, Ft. Fairfield	\$14,636	St. Luke's, Billings	\$81,900	\$23,234 \$42,319	\$17,639 \$46,764
St. Matthew's, Hallowell	\$7,784	St. James', Bozeman	\$28,572	Ascension, West Park	\$17,858 \$32,431
St. Andrew's, Millinocket	\$22,594	St. James', Deer Lodge	\$12,828		St. Thomas', St. Petersburg
St. Andrew's, New Castle	\$13,828	St. James', Dillon	\$12,111	\$23,631 \$50,260	Advent, St. Petersburg Beach
Good Shepherd, Rangeley	\$10,299	St. Paul's, Hamilton	\$6,371		\$17,165 \$46,054
St. Peter's, Rockland	\$18,498				
St. Barnabas', Rumford	\$9,121				
MARYLAND					
St. Anne's, Annapolis	\$89,119				
Ascension, Baltimore	\$11,439				
Epiphany, Baltimore	\$25,857				
Grace and St. Peter's, Baltimore	\$36,266				
Memorial, Baltimore	\$38,363				
St. Andrew's, Baltimore	\$29,511				
St. Bartholomew's, Baltimore	\$70,965				
St. James', Baltimore	\$66,971				
St. Michael and All Angels, Baltimore	\$72,866				
St. Paul's, Baltimore (Chapel)	\$28,831				
St. Paul's, Baltimore (Parish)	\$63,043				
Deer Creek Parish, Darlington	\$11,009				
All Hallow's, Davidsonville	\$19,138				
Grace, Elkridge	\$21,426				
Trinity, Elkridge	\$9,000				
Holy Trinity, Essex	\$19,308				
St. John's, Frostburg	\$9,215				
Holy Apostles, Halethorpe	\$22,022				
St. John's, Havre de Grace	\$13,403				
St. Peter's, Lonaconing	\$2,769				
St. James', Mount Airy	\$3,987				
St. George's, Perryman	\$11,243				
St. Paul's, Poplar Springs	\$4,653				
St. Matthias', Rasburg	\$20,332				
Good Shepherd, Ruxton	\$54,066				
MASSACHUSETTS					
St. Andrew's, Belmont	\$16,014				
Advent, Medfield	\$17,374				
St. Paul's, Millis	\$18,705				
MILWAUKEE					
Trinity, Janesville	\$23,914				
St. Matthew's, Kenosha	\$73,206				
Grace, Madison	\$71,546				
St. James', Milwaukee	\$42,053				

From \$3,624,736 To \$7,137,642

These 239 parishes and missions alone, representing scarcely 3 per cent of the parishes and missions in the United States, have added more than \$3,500,000 to their annual pledged incomes. This program has enabled 25 or more missions (some after 50 years) to apply for parochial status, many aided parishes to become self-supporting, delinquent parishes to meet their quotas in full, larger parishes to accept higher quotas, and many parishes to complete building programs without the need for a special capital fund effort.

“Where a man's treasure is, there will his heart be also.” What would happen in your parish if it conducted a serious, thorough, professionally competent campaign among its members keyed to their own spiritual need to break away from their old, complacent giving habits?



APRIL 24

IS

NATIONAL
CHRISTIAN
COLLEGE SUNDAY

Men of HOBART, TRINITY, and KENYON will take part in three services at 11:00 A. M. on this day to pay tribute to the ideal of Christian Education for a free America. Join them at

TRINITY CATHEDRAL
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President Hirshson of Hobart
will preach at this service.

ST. JOHN'S CATHEDRAL
New York

President Jacobs of Trinity will
preach at this service.

CHRIST CHURCH
Cincinnati

President Lund of Kenyon will
preach at this service.

HOBART COLLEGE
Geneva, N. Y.

TRINITY COLLEGE
Hartford, Conn.

KENYON COLLEGE
Gambier, Ohio

FOR
YOUR
INFORMATION

* * * * *

OUR COVER shows Christ and some of his followers returning to Jerusalem on the day that we now call Palm Sunday. The engraving reproduces some of the celebrated, Twelfth Century stained glass in Chartres Cathedral, France. The cover is one section of a window in the center of the Cathedral's west facade. In the work, the stylized face of Christ is subordinate to the full scene and to the richness of the colors. For ways in which other artists have envisioned Christ through the centuries, turn to the article, *The Face of Christ*, which begins on page 23.

ALL we can say is thank you, thank you, thank you all. The weeks of confinement before the delivery of this child have not always been restful, or perhaps even rational, but we have been sustained by the prayers and the prodigies of a growing number of prospective godparents.

First of all, we would like to thank the faithful subscribers to FORTH, who sometimes may have wondered what was going to happen to them, but weathered the confusion and stayed with us.

Second, we would like to thank the Bishops of Lexington, Louisiana, and San Joaquin for their patience during the incubation period. We are honored to have many thousands of subscribers from these three areas of the Church, and we hope we will merit the trust placed in us.

Third, we thank all the other bishops, more than seventy in number, so far, who have granted the editors permission to labor within the bounds of their dioceses and districts. We are hoping, with the permission of the clergy and with the help of lay leaders in parishes and missions, to have official magazine representatives in as many churches as possible. At the end of last month, representatives' kits were mailed to the presidents of parish women's organizations and to representatives already serving. These contain colorful posters announcing the birth of the magazine, and other specific information about THE EPISCOPALIAN.

Fourth, we are deeply grateful to the more than 3,500 men who have responded so far to our clergy questionnaires. We were overwhelmed. And are. The replies are still coming in. And if any of you have that long sheet still sitting around the study, send it along. We'd like it.

Fifth, we want to welcome with thanks the several thousands of new subscribers who have been making the circulation fulfillment people groan (with joy, of course) these last weeks. As I write these words in the middle of March, we are receiving more than 500 new orders a day. The circulation department, although considerably outnumbered, will keep processing these subscriptions until we go to press.

As far as we know now, our first print order will be at least 60,000, a fifty per cent increase over recent months. We will try to fill back orders as long as our copies hold out.

Most of our charter subscribers will be individuals, but we are honored to announce that several parishes have decided to subscribe for all of their contributing families under the \$2 Parish Plan. We call these churches our "pilot projects," and we hope to work with them in the months to come, learning how the magazine is serving them. We welcome inquiries about this special Parish Plan project. Our first pilot parish is Christ Church, Nashville, Tennessee (the Rev. Raymond T. Ferris, Rector). We will announce others in succeeding issues.

Last, but hardly least, we want to thank the scores of persons who made this delivery happen. We do plan to reach your homes regularly the second week of the month, and we hope this copy did. If not, you can blame it on the fact that it is a first-born.

continued on page 46

VESTMENTS
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*the Altar
the Clergy
the Choir*
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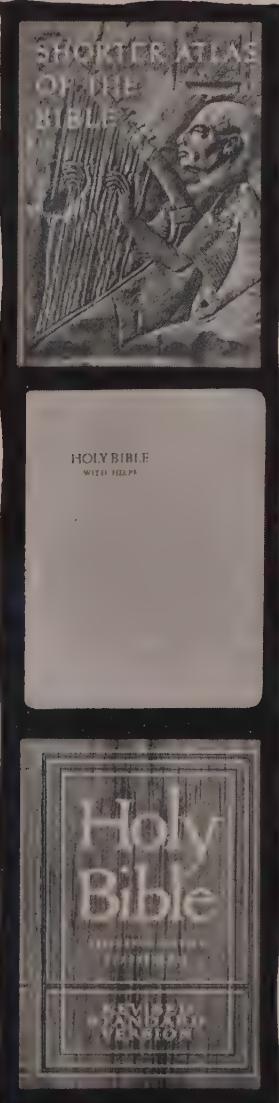
In the Next Issue

- C. S. Lewis on Friendship
- THE AGE OF DOUBT
- I Don't Have Time to Teach Sunday School
- CARIBBEAN QUESTION-MARK
- What are the Major Issues Facing the Episcopal Church?
- and other features and columns



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that mean more



THE SHORTER ATLAS OF THE BIBLE

A shorter edition of the highly praised NELSON ATLAS OF THE BIBLE. *Time* magazine said of THE ATLAS OF THE BIBLE, "...lends new dimension to Bible reading." Dr. Daniel Poling said in *Christian Herald*, "Comprehensive and complete . . . it is first and pre-eminent in its field." Leading publications recommended it highly. Now, it is offered in a desk edition. Accompanying the text are 10 pages of maps in color and 200 carefully selected photographs to help the reader trace Biblical events geographically and archeologically.

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A MESSAGE FROM THE
PRESIDING BISHOP



Fabian Bachrach

What is the Good News of Easter?

VICTORY is the word for Easter. "Fought the fight, the battle won. Alleluia." The battleground on which our Lord's victory was won is very familiar to us; it is this actual world in which we live and die. God's victory in Christ was won here. He triumphed over every enemy of man and therefore his victory affects every kind of human experience. It has to do with everything we do, with all we are, with all there is.

Our battle certainly is not over, but we can be confident of the outcome through Jesus Christ our Lord. This is why Christianity is Good News. The Church does not point us to Christ and say, "There is a great and good man, his teachings will help you, his graciousness will make you all good friends; follow him as best you can." That is not Good News. How can anyone who knows his own frailty, who is aware of our precarious situation at this point in history, believe that good advice, even Christ's good advice, can save us? The Christian Gospel is not "Listen to Jesus and do your best," but "Jesus Christ, the power of God to salvation, for everyone who has faith."

We can share in Christ's victory on one condition: That we also share in the cost. The cost is death to self-seeking ways, the victory is to be raised with Christ to a new life now. We show by what we are that Christ is Lord of all.



By Allison Stevens

Photographed by

David Hirsch

NEW CHURCH IN TOWN

St. Andrew's is really forty-three years old, but you would never know it today. Here is a portrait of an ordinary mission suddenly struck with life

Don't call my parishioners ordinary," roared thirty-year-old Bob Castle, but it was mostly a roar of laughter. The Rev. Robert W. Castle's "parish" is a mission in New Jersey, part of an ever-growing suburbia, where the congregation is now increasing at the rate of a hundred families a year. There is a Roman Catholic church in town and a Dutch Reformed one. Lincoln Park itself accounts for only half of the congregation, however. The parish roster of more than 400 includes families from several neighboring towns.

Many non-Episcopalians find their way into St. Andrew's congregation, where they are warmly welcomed. As a result, the adult inquiry classes in the five years since Bob Castle has been there have produced over two hundred candidates for confirmation.

There is a tension in St. Andrew's between the older residents and those who have come to make their homes in the large subdivisions in the pleasant foothills of the Ramapo Mountains. "They're growing so fast," says Bob Castle, "that the towns don't really



THE wide glass windows of St. Andrew's look out on the workaday world of Lincoln Park—and Main Street looks in on St. Andrew's. Many have taken a second look, made a visit, and joined.



DEBORAH ANN DIXON joins the Church. Her parents were married at St. Andrew's, in the original little chapel. Her godparents are nextdoor neighbors. Her family and friends rejoice for her on this day, including brothers Bob (right) and John.

function as communities yet." But St. Andrew's is growing, too, and there is so much to be done that though occasionally visible, the tension between the old and the new does not divide the people.

A large number of the newer residents are young married people with small children, and their numbers have swelled the Church school enrollment to 332 in sixteen classes. For Church school superintendent Douglas Houston, an accountant, most free time is taken up with keeping up with the young "scholars." About the growth of the parish, Mr. Houston comments that a large part of the credit goes to Bob Castle "The vicar is a good minister in fertile country."

The feeling that the vicar is at the center of the growth and activity at St. Andrew's is shared by most of his parishioners. "Hi there, Tommy, all over the chicken pox?" he calls. "Good to see you this morning, Paul; miserable weather, isn't it, Sarah?" With Chesterton, the vicar believes that Christian people should call each other by their Christian names. "He knows everybody's name in town, one of St. Andrew's people remarked of Bob Castle. "And not just the

Pert Suzanne Lake (far right) directs St. Andrew's choir. "My husband brought me into the Church," says Suzanne, who was raised a Christian Scientist. "Frankly I leaned toward the Presbyterians," she admits, "but my husband is a man I respect, and when we found St. Andrew's we found a real home. I feel that we need to worship together," she adds.

Active parishioner Walter T. Brower here does Sunday morning duty as an usher. Managing partner of a hundred-year-old firm of commission merchants for woolens, he started as an office boy in 1932; today he takes great interest in his new crop of office helpers.



names; he knows them."

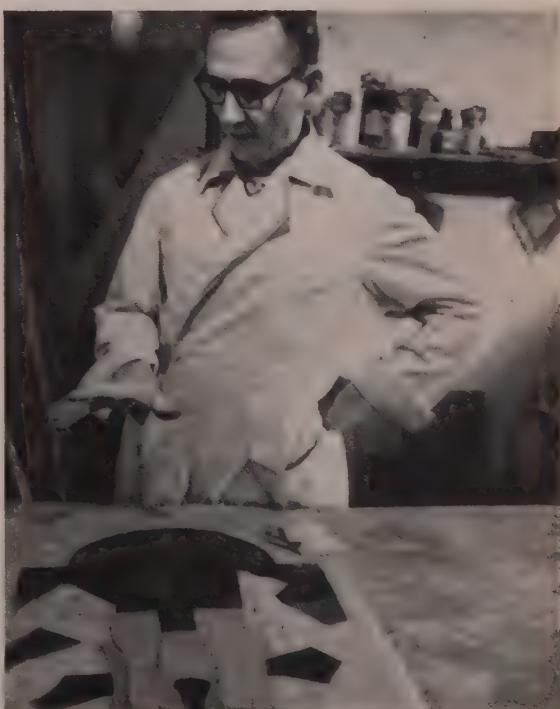
This is not hard to believe, when Bob Castle is seen in action. In a representative week, he visited five families on Monday, six on Tuesday, plus four hospital calls; took communions to the sick at 7:30 a.m. on Wednesday, then spent the time before 9:30 Holy Communion in his office working on the parish paper. Then there was a Brotherhood of St. Andrew meeting, and calls: clothing for a burned-out family; a visit with a widow, with a neurotic, with a lapsed family, with an accident victim, a woman who had been shot, a boy in the state mental hospital. A hurried supper was followed by two hours in the parish office, working on Sunday's sermon—between phone calls.

So it goes through the week, and every week: clergy meetings, acolyte training sessions, spaghetti to be cooked for an altar guild supper. With luck, there are quiet periods, occasional short times with Nancy and the children, almost always cut short, and about ten hours snatched out of the week for preparing that sermon.

Nancy Castle's week may not take her so far from

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STAINED-GLASS ARTIST Edward T. Gurka designed the light, modern windows for the new church, where he is also an usher. He and his wife, Beatrice, usually attend the eleven o'clock family service with the children, Linda May, 10, and Edward Jr., 5.





NEW CHURCH IN TOWN continued

Instruction takes on even more importance in a parish where so many are newcomers and converts. Classes are well attended, and the vicar keeps careful track of those who indicate their interest in confirmation instruction, Bible classes, or private instruction.



Oscar Porter is in this year's confirmation class. He and his wife Ruth, an Episcopalian, came to the area ten years ago and recently moved to a new home in ultra-fashionable Smoke Rise, where they pursue an informal, outdoor life. Although Oscar had been of staunch New England Congregationalist background, he and his family had never worshiped in any one place before coming to St. Andrew's. Now active in the congregation, he is on the parish council and is an usher. He is serious about preparing for confirmation. "If I'm going to belong," says Oscar Porter, "I want to be fully a member."

Home at the end of a full day, Bob (right) looks exhausted. But his schedule it not, and often runs to extended after-dinner sessions. What effect does it all have on the children? "They don't get a chance to know their father," admits Bob, ruefully. "He won't take a regular vacation," says his wife Nancy. "He thinks things will stop if he turns his back even for a minute." And her smile, too, is a bit rueful.

ome, but she covers nearly as much ground keeping track of Bob, two, and Jane, five. Unofficial social secretary for all the parish, as well as for her husband, Nancy is grateful that, for the first time, there is a secretary in the church office part time this year. The doorbell rings fairly steadily, too. Children to lend or borrow so shopping can be done, visitors who checked at the church office and did not find Bob.

The vicarage, a cozy but somewhat undersized bungalow just back of the church, has as warm and friendly an atmosphere as Bob provides in the church office. "I love being in the middle of things," Nancy says. But when they build a new vicarage, she admits that she hopes it will be three or four blocks away. The wear and tear of holding Sunday nursery sessions here is fun, but it sometimes destroys the homeliness.

St. Andrew's has a full range of parish activities: Young People's Fellowship, Altar Guild, afternoon and evening groups of Episcopal Churchwomen. The Brotherhood of St. Andrew is active and flourishing; there are ten lay readers in the guild; then there is the ushers' guild and the acolytes' guild, the junior choir and senior choir, and the young adults' discussion group, which has mulled over questions ranging from prejudice and mixed marriages to capital punishment. At one recent meeting they proved a real challenge to a visiting rabbi.

The older teenagers, those who feel that they are too old for the YPF, are invited to join in the programs of the discussion group or attend functions of the guilds, but many of them feel that they have no real niche. This bothers Bob Castle, and he is working hard to get a program going for them.

Since St. Andrews is not fully self-sufficient as yet, it is a mission, and Bob Castle is responsible to his bishop, the Rt. Rev. Leland W. F. Stark of Newark,

for the administration of the church. Bob is called a vicar, from the same Latin root as comes *vicarious*, because he acts in the bishop's place, as his deputy.

The business affairs of the mission are handled by an executive committee of nine members elected by the congregation; plus the vicar, a treasurer and a warden, all three appointed by the bishop. They hope to be a parish soon, but because the congregation is growing so rapidly, and there was need for a new church and a larger parish house, they agreed that available money should be used for expansion now.

When parish status comes, it will bring with it considerably more autonomy: the right to hold property and to determine most of its own financial affairs through an elected vestry; the right to call a rector.

At present, financial assistance from the diocese amounts to only fifty dollars a month of the vicar's \$2,400 salary, plus his car allowance, and the mission expects to assume responsibility for these expenses next June. The procedure varies slightly from diocese to diocese, but Newark expects a self-sufficient mission to run its own affairs well for a year or two, to get settled; then it may apply to the bishop for parish status.

St. Andrew's has its new church now, open and modern and right in the center of town, with room for three hundred worshippers. The twenty-year-old parish house was moved to a new foundation and an entire new floor was added, providing several additional classrooms for the Church School.

There is an air of great things afoot in Lincoln Park's St. Andrew's, and there is no doubt that the mission will soon be a parish. St. Andrew's story is being duplicated in churches in all parts of the country. Such progress may seem extraordinary to some, but then Christians are supposed to be extraordinary people, wherever they may be.



WHAT are the most crucial issues of our time? War? Peace? Communism, the atom bomb, population pressures? Perhaps it is something more basic — more personal. Perhaps it is Man's need to be needed — and Man's need to give freely of himself. On the following pages and in succeeding issues, one of the Twentieth Century's great writers, C. S. Lewis, explores in brilliant and fascinating detail the LOVES OF MAN.

In this first article, he discusses affection, jealousy, and selfishness • • • • • • •

AFFECTION is indeed the least discriminating of loves. There are women for whom we can predict few wooers and men who are likely to have few friends. They have nothing to offer. But almost anyone can become an object of Affection; the ugly, the stupid, even the exasperating. It ignores the barriers of age, sex, class and education. It can exist between a clever young man from the university and an old nurse, though their minds inhabit different worlds. It ignores even the barriers of species. We see it not only between dog and man but, more surprisingly, between dog and cat. Gilbert White claims to have discovered it between a horse and a hen.

But Affection has its own criteria. Its objects have to be familiar. We can sometimes point to the very day and hour when we fell in love or began a new friendship. I doubt if we ever catch Affection beginning. To become aware of it is to become aware that it has already been going on for some time. The use of "old" as a term of Affection is significant. The dog barks at strangers who have never done it any harm and wags its tail for old acquaintances even if they never did it a good turn. The child will love a crusty old gardener who has hardly ever taken any notice of it and shrink from the visitor who is making every attempt to win its regard. But it must be an *old* gardener, one who has "always" been there—the short, but seemingly immemorial "always" of childhood.

Affection includes both Need-love and Gift-love. I begin with the Need—our craving for the Affection of others.

Now there is a clear reason why this craving, of all love-cravings, easily becomes the most unreasonable. I have said that almost anyone may be the object of Affection. Yes; and almost everyone expects to be. The egregious Mr. Pontifex in *The Way of All Flesh* is outraged to discover that his son does not love him; it is "unnatural" for a boy not to love his own father. It never occurs to him to ask whether, since the first day the boy can remember, he has ever done or said anything that could excite love. Similarly, at the beginning of *King Lear* the hero is shown as a very unlovable old man devoured with a ravenous appetite for Affection.

I am driven to literary examples because you, the reader, and I, do not live in the same neighborhood; if we did, there would unfortunately be no difficulty about replacing them with examples from real life. The thing happens every day. And we can see why. We all know that we must do something, if not to merit, at least to attract, erotic love or friendship. But Affection is often assumed to be provided, ready made, by nature; "built-in," "laid-on," "on the house." We have a right to expect it. If the others do not give it, they are "unnatural." It is as if, on a far higher plane, we argued that because no man by merit has a right to the Grace of God, therefore I, having no merit, am entitled to it. There is no question of rights in either case.

What we have is not "a right to expect" but a "reasonable expectation" of being loved by our intimates if we, and they, are more or less ordinary people.

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But we may not be. We may be intolerable. If we are, "nature" will work against us. For the very same conditions of intimacy which make Affection possible also—and no less naturally—make possible a peculiarly incurable distaste; a hatred as immemorial, constant, unemphatic, almost as times unconscious, as the corresponding form of love.

It would be absurd to say that Lear is lacking in Affection. In so far as Affection is Need-Love, he is half crazy with it. Unless, in his own way, he loved his daughters he would not so desperately desire their love. The most unlovable parent (or child) may be full of such ravenous love. But it works to their own misery and everyone else's. The situation becomes suffocating. If people are already unlovable, a continual demand on their part (as of right) to be loved—their manifest sense of injury, their reproaches, whether loud and clamorous or merely implicit in every look and gesture of resentful self-pity—produce in us a sense of guilt (they are intended to do so) for a fault we could not have avoided and cannot cease to commit. They seal up the very fountain for which they are thirsty. If ever, at some favored moment, any germ of Affection for them stirs in us, their demand for more and still more, petrifies us again. And of course such people always desire the same proof of our love;

we are to join their side, to hear and share their grievance against someone else. If my boy really loved me he would see how selfish his father is . . . if my brother loved me he would make a party with me against my sister . . . If you loved me you wouldn't let me be treated like this.

And all the while they remain unaware of the real road. "If you would be loved, be lovable," said Ovid. That cheery old reprobate only meant "if you want to attract the girls you must be attractive," but his maxim has a wider application. The amorist was wiser in his generation than Mr. Pontifex and King Lear.

The really surprising thing is not that these insatiable demands made by the unlovable are sometimes in vain, but that they are so often met. Sometimes one sees a woman's girlhood and youth and long years of her maturity up to the verge of old age all spent in tending, obeying, caressing, and perhaps supporting, a maternal vampire, who can never be caressed and obeyed enough. The sacrifice—but there are two opinions about that—may be beautiful; the old woman who exacts it is not.

We hear a great deal about the rudeness of the rising generation. I am an oldster myself and might be expected to take the oldsters' side, but in fact I have been far more impressed by the bad manners of parents to children than by those of children to parents.

Who has not been the embarrassed guest at family meals where the

father or mother treated their grown-up offspring with an incivility which, offered to any other young people, would simply have terminated the acquaintance? Dogmatic assertions on matters which the children understand and their elders don't, ruthless interruptions, flat contradictions, ridicule of things the young take seriously—sometimes of their religion—insulting references to their friends, all provide an easy answer to the question "Why are they always out? Why do they like every house better than their home?" Who does not prefer civility to barbarism?

If you asked any of these insufferable people—they are not all parents of course—why they behaved that way at home, they would reply, "Oh, hang it all, one comes home to relax. A chap can't be always on his best behaviour. If a man can't be himself in his own house, where can he? Of course we don't want Company Manners at home. We're a happy family. We can say *anything* to one another here. No one minds. We all understand."

Once again, it is so nearly true, yet so fatally wrong. Affection is an affair of old clothes, and ease, of the unguarded moment, of liberties which would be ill-bred if we took them with strangers. But old clothes are one thing; to wear the same shirt till it stank would be another. There are proper clothes for a garden party, but the clothes for home must be proper clothes too, in their own different way. Hence a man's familiar



manners first reveal the true value of is (significantly odious phrase) Company" or "Party" manners. Those who leave their manners behind them when they come home from the dance or the sherry party have no real courtesy even there. They were merely aping those who had.

"We can say *anything* to one another." The truth behind this is that Affection at its best can say whatever Affection at its best wishes to say, regardless of the rules that govern public courtesy; for Affection at its best wishes neither to wound nor to humiliate nor to domineer. You may address the wife of your bosom as "Pig," when she has inadvertently drunk your cocktail as well as her own. You may roar down the story which your father is telling once too often. You can tease and hoax and banter. You can say, "Shut up. I want to read." You can do anything in the right tone and at the right moment—the tone and moment which are not intended to, and will not, hurt.

We have not yet touched on jealousy. I suppose no one now believes that jealousy is especially connected with erotic love. If anyone does, the behaviour of children, employees, and domestic animals ought soon to undeceive him. Every kind of love, almost every kind of association, is liable to it. And the jealousy of Affection is closely connected with its reliance on what is old and familiar. Also with the total, or relative, unim-

portance for Affection of what I call Appreciative love. We don't want the "old, familiar faces" to become brighter or more beautiful, the old ways to be changed even for the better, the old jokes and interests to be replaced by exciting novelties. Change is a threat to Affection.

A brother and sister, or two brothers—for sex here is not at work—grow to a certain age sharing everything. They have read the same comics, climbed the same trees, been pirates or spacemen together, taken up and abandoned stamp-collecting at the same moment. Then a dreadful thing happens. One of them flashes ahead—discovers poetry or science or serious music or perhaps undergoes a religious conversion. His life is flooded with the new interest. The other cannot share it. He is left behind. I doubt whether even the infidelity of a wife or husband raises a more miserable sense of desertion or a fiercer jealousy than this can sometimes do.

It is not yet jealousy of the new friends whom the deserter will soon be making. That will come; at first it is jealousy of the thing itself—of this science, this music, of God (always called "religion" or "all this religion" in such contexts). The jealousy will probably be expressed by ridicule. The new interest is "all silly nonsense," contemptibly childish (or contemptibly grown-up), or else the deserter is not really interested in it at all—he's showing off, swanking. It's all affectation. Presently the

books will be hidden, the scientific specimens destroyed, the radio forcibly switched off the classical programs. For Affection is the most instinctive, in that sense the most animal, of the loves: its jealousy is proportionately fierce. It snarls and bares its teeth, like a dog whose food has been snatched away. And why would it not? Something or someone has snatched away from the child I am picturing his life-long food, his second self. His world is in ruins.

But it is not only children who react thus. Few things in the ordinary peacetime life of a civilized country are more nearly fiendish than the rancor with which a whole unbelieving family will turn on the one member of it who has become a Christian, or a whole lowbrow family on the one who shows signs of becoming an intellectual. This is not, as I once thought, simply the innate and, as it were, disinterested hatred of darkness for light. A church-going family in which one has gone atheist, will not always behave any better. Someone or something has stolen "our" boy (or girl). He who was one of Us has become one of Them. What right had anybody to do it? He is ours. And once change has thus begun, who knows where it will end? (and we all so happy and comfortable before and doing no harm to no one.)

Sometimes a curious double jealousy is felt, or rather two inconsistent jealousies which chase each other

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The FOUR LOVES, C. S. Lewis

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round in the sufferer's mind. On the other hand "This" is "All nonsense, all bloody High-brow Nonsense, all canting humbug." But on the other, "Supposing—it can't be, it mustn't be, but just supposing—there were something in it?" Supposing there really were anything in literature, or Christianity? How if the deserter has really entered a new world which the rest of us never suspected? But, if so, how unfair! Why him? Why was it never opened to us? "A chit of a girl—a whipper-snapper of a boy—being shown things that are hidden from their elders?" And since that is clearly incredible and unendurable, jealousy returns to the hypothesis, "All nonsense."

I am thinking of Mrs. Fidget who died a few months ago. It is really astonishing how her family have brightened up. The drawn look has gone from her husband's face; he begins to be able to laugh. The younger boy, whom I had always thought an embittered, peevish little creature, turns out to be quite human. The elder, who was hardly ever at home except when he was in bed, is nearly always there now and has begun to reorganize the garden. The girl, who was always supposed to be "delicate" (though I never found out what exactly the trouble was), now has the riding lessons which were once out of the question, dances all night, and plays any amount of tennis. Even the dog, who has never allowed out except on a lead, is now a well-known member of the Lamp-post Club in their road.

Mrs. Fidget very often said that she lived for her family. And it was not untrue. Everyone in the neighborhood knew it. "She lives for her family," they said; "what a wife and mother." She did all the washing; true, she did it badly, and they could have afforded to send it to a laundry, and they frequently begged her not to do it. But she did. There was always a hot lunch for anyone who was at home and always a hot meal at night (even in midsummer). They

implored her not to provide this. They protested almost with tears in their eyes (and with truth) that they liked cold meals. It made no difference. She was living for her family. She always sat up to "welcome" you home if you were out late at night. Two or three in the morning, it made no odds; you would always find the frail, pale, weary face awaiting you, like a silent accusation. Which meant of course that you couldn't with any

was never allowed to discuss matters with his patient. After the briefest examination of her, he was taken into another room by the mother. The girl was to have no worries, no responsibility for her own health. Only loving care; caresses, and special foods, and horrible tonic wines, and breakfast in bed. For Mrs. Fidget, as she so often said, would "work her fingers to the bone" for her family.

They couldn't stop here. Nor could they—being decent people—quite sit still and watch her do it. They had to help. Indeed they were always having to help. That is, they did things for her to help her to do things for them which they didn't want done. As for the dear dog, it, she said, was to her "just like one of the children." It was in fact as like one of them as she could make it. But since it had no scruples it got on rather better than they, and, though vetted and dieted and guarded within an inch of its life, contrived sometimes to reach the dustbin or the dog next door.

The Vicar says Mrs. Fidget is now at rest. Let us hope she is. What's quite certain is that her family are.

It is easy to see how liability to this state is, so to speak, congenital in the maternal instinct. This, as we saw, is a Gift-love, but one that needs to give; therefore needs to be needed. But the proper aim of giving is to put the recipient in a state where he no longer needs our gift. We feed children in order that they may soon be able to feed themselves; we teach them in order that they may soon no longer need our teaching. Thus a heavy task is laid upon this Gift-love. It must work towards its own abdication. We must aim at making ourselves superfluous. The hour when we can say "They need me no longer" should be our reward. But the instinct, simple in its own nature, has no power to fulfil this law. The instinct desire the good of its object, but not simply only the good it can itself give. A much higher love—a love which de-



*C. S. (for Clive Staples) Lewis has been called by many the chief Christian apologist of our time. Born in Belfast, Northern Ireland, sixty-two years ago, Dr. Lewis holds the Chair of Medieval and Renaissance English Literature at Magdalene College, Cambridge. Author of a vast range of books and essays—from scholarly studies to collections of children's stories and science fiction, he is perhaps best known for his *Till We Have Faces*, *The Great Divorce*, and *The Screwtape Letters*.*

decency go out very often.

She was always making things too; being in her own estimation (I'm no judge myself) an excellent amateur dressmaker and a great knitter. And of course, unless you were a heartless brute, you had to wear the things. (The Vicar tells me that, since her death, the contributions of that family alone to "sales of work" outweigh those of all his other parishioners put together). And then her care for their health. She bore the whole burden of that daughter's "delicacy" alone. The Doctor—an old friend—

continued on page 4

From the symbolism of the first century to the abstraction of today, the artist has sought to penetrate a mystery and portray



Rembrandt

The Face of Christ

BY MARY SETH

THE deeply human suffering of the crucified Christ, perhaps most vividly in our minds at this season of the year, finds clear expression in our Lord's face. But the exact nature and proportion of this face have been left to the imagination, for although the Gospel writers report what Jesus said, what he did, and where he went, they omit any specific reference to his appearance.

Lack of exact knowledge, however, has not deterred the artist, who for nearly 2,000 years has sought to penetrate the mystery enveloping the face and figure of Christ. The museums and churches of the world are filled with these attempts, in stone, mosaic, stained glass, bronze, ivory, and paint.

Each of these works of art, while personal and reflecting the inner vision of the artist, relates directly to the age in which it was produced and, since no art is born suddenly out of nothing, to its preceding age. Thus the earliest Christian art, most of which is found in the catacombs in Rome, shows a strong Graeco-Roman influence.

We do not find at first, as we might expect, scenes of the Crucifixion and the Resurrection—and these were nonexistent for four hundred years. C. R. Morey



THE FISH AND CROSS, created in the fourth or fifth century in Egypt, is a typical example of the symbolic representation of Christ during the first centuries of the Christian era.

gives the reason: "His deeds were still variously recounted, and his sufferings too sacred, to become as yet themes for graphic representation." Instead we find symbolic representations of Christ. The fish is found everywhere, as its letters in Greek are the first letters for the words Jesus Christ, Son of God, Saviour. The symbol of the fish was also used for identification. A Christian would draw a fish in the sand with a stick, and by this sign identify himself to other believers.

The new Messiah was also pictured as a handsome young man, usually with a lamb around his shoulders, who bore a close resemblance to the Kouros or youthful Apollo. In the early centuries the symbol of the "good shepherd" was often used to signify Christ (see page 30).

In 323 the Emperor Constantine adopted Christianity as the official faith of the Roman Empire, and a few years later moved the capital eastward to the old Hellenistic city of Byzantium, which he renamed Constantinople. It was here in the East, close to the origins of Christianity, that the "ideal" face that was to become and remain the universal symbol for Christ was formulated.

This "ideal" face, which had so slowly evolved, was mature, majestic, spiritual, framed with long hair and usually a beard. It can be seen in mosaics of the period, especially in Ravenna, which became the western capital of the Roman Empire in 402 (page 25).

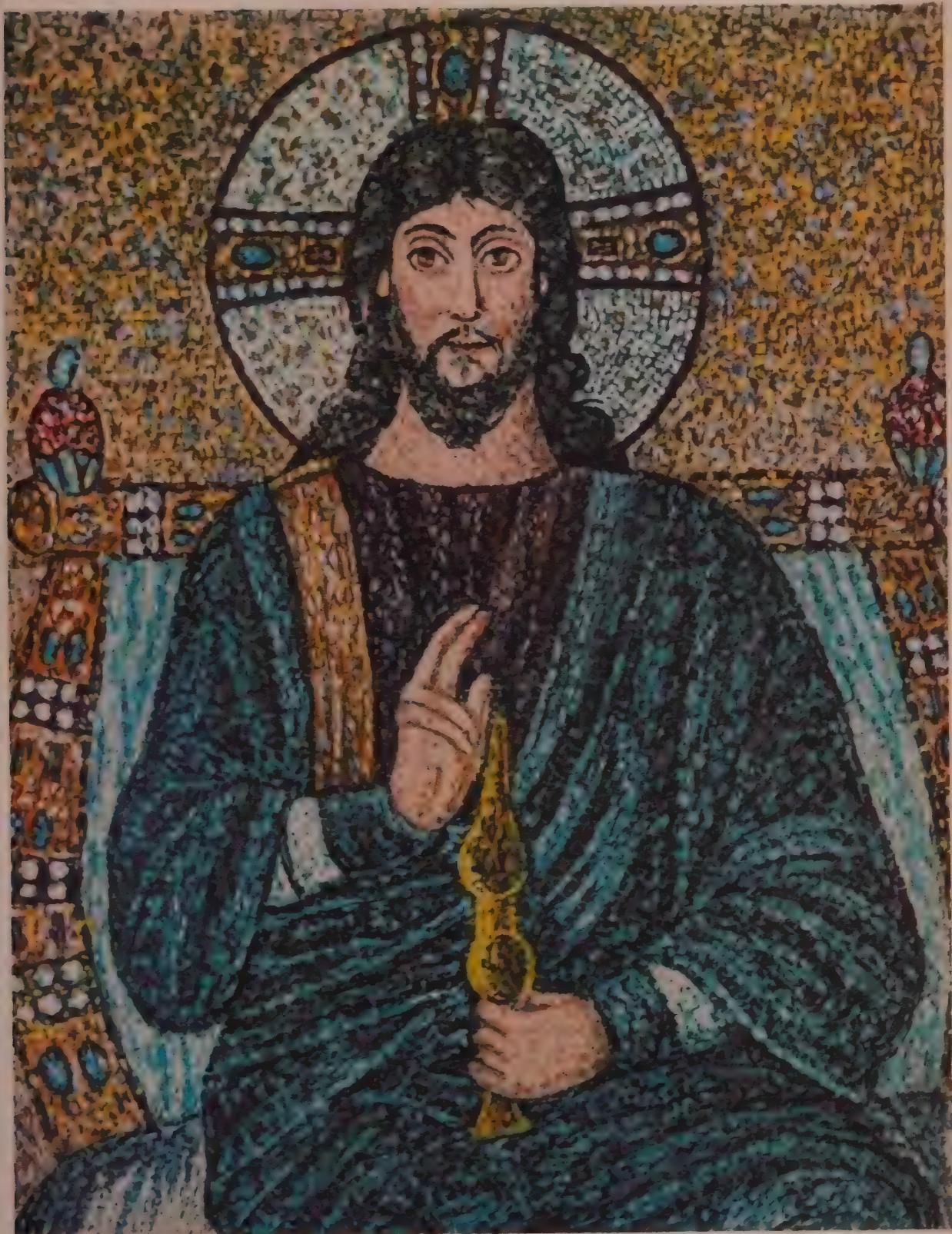
Byzantine art, expressionistic rather than naturalistic, in which the stylized figures in brilliant color pointed beyond the world of the moment to the world of eternity, influenced European art for more than a thousand years.

The great cathedrals were the supreme achievement of the Middle Ages. Among the most beautiful were Amiens and Chartres (see cover). In these buildings stained glass and carved stone were used to tell the story of the Bible to a populace still, and for a long time to come, largely illiterate.

Henry Adams termed the twelfth-century spire of the Cathedral of Chartres "the most perfect piece of architecture in the world . . . for it typified the aspirations of man at the moment when man's aspirations were highest." Henry Adams also called attention to the figure of Christ on the royal portal of Chartres who "offers himself to his flock as the herald of salvation alone. . . . There is no hint of fear,

The face of Christ has become mature, dignified, spiritual. CHRIST ENTHRONED IN MAJESTY is a sixth-century mosaic in S. Apollinare Nuovo in Ravenna, renowned for magnificent mosaics on wall of nave.

S. APOLLINARE NUOVO, RAVENNA





HE STILLIS THE STORM is one panel of Ghiberti's bronze doors, completed for the Baptistry in Florence in 1424. It shows Christ walking on the waves to save Peter. Other New Testament episodes are shown in the famous door's twenty-eight panels.

THE RESURRECTED CHRIST, triumphantly carrying the cross, is a detail of sculpture by Michelangelo in the Church of Santa Maria Sopra Minerva in Rome. The beautiful head and muscular body characterize the idealistic realism of the Renaissance.



SANTA MARIA SOPRA MINERVA, ROME

This remarkable thirteenth-century cast head of Christ, shown in profile, is part of a figure from the central portal of the Cathedral of Amiens. Known today as LE BON DIEU D'AMIENS, it shows Christ as teacher and healer. It is a face of supreme beauty and delicacy, in which Christ appears as God as well as man.

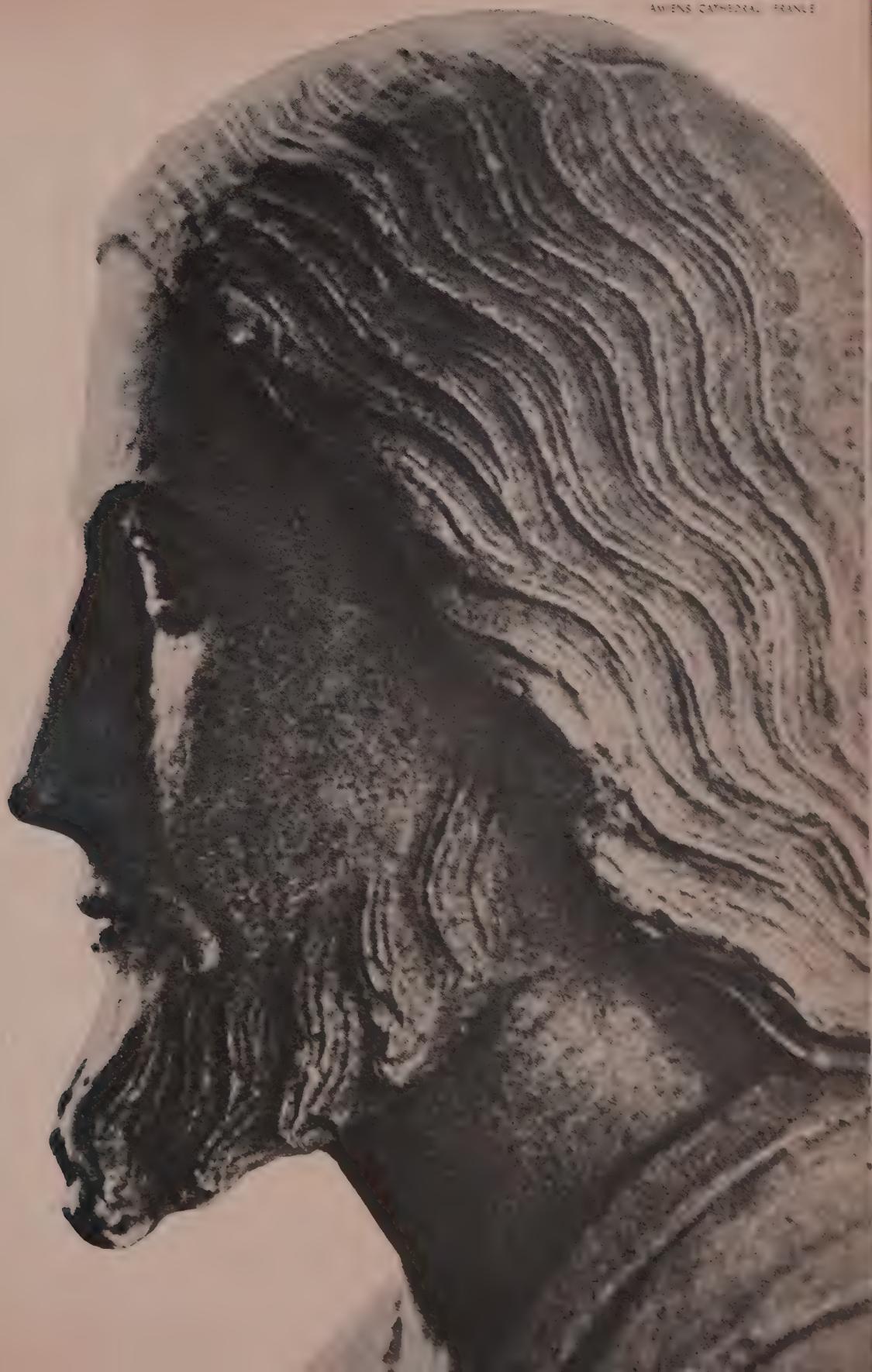
punishment, or damnation, and this is the note of the whole time. Before 1200, the Church seems not to have felt the need of appealing habitually to terror; the promise of hope and happiness was enough." It was not until a hundred years later that church portals showed Christ in His role of judge rather than Saviour.

During the later Middle Ages and the Renaissance, intense commitment to God and a concentration on the life to come gave way to preoccupation with the joy of living in the present. New lands and seas were explored, ancient learning was rediscovered, and scholars advanced scientific ideas without reference to theology.

In the Middle Ages religious art had been predominantly symbolic. During the Renaissance, painting and sculpture accented the physical. The image of Christ became athletic and heroic in the manner of the classical sculpture that had recently been unearthed. A certain fashionable paganism characterized much of the intellectual and artistic expression of Italy. But one of the great figures of the times, Michelangelo, transcended his age by his artistic genius and the conceptual depth of his Christianity. Unlike most of his contemporaries, he did not become so enthralled with the human body that he forgot the biblical and spiritual content of the story he lived to tell. To classical form he added the Christian concerns with sin and the life after death which were to become the basic issues during the Reformation.

According to Francis Henry Taylor, of the New York Metropolitan Museum of Art, Michelangelo was "the herald of the reform within the Church." On the vaulted ceiling and end wall of the Sistine Chapel, "he spread before an astonished world the age-old theme of the Christian faith—the creation, sin, and redemption of mankind, the majesty of God and the beauty of man created in his image, and the Last Judgment."

text continued on page 30



CHRIST AND THE CHILDREN was painted by German expressionist Emile Nolde in 1910; is part of the Museum of Modern Art's permanent collection. A powerful work of art, it glows with color. The face of Christ is seen only in the joyous faces of the children.



THE MUSEUM OF MODERN ART, NEW YORK



WALLACE COLLECTION LONDON

CHRIST'S CHARGE TO PETER was painted early in the seventeenth century by Peter Paul Rubens of Antwerp, who seems to have taken considerable artistic license. It appears that he combined texts of Matthew 16, in which Christ said he would give Peter "the keys of

the kingdom of heaven" (before the Crucifixion); John 20, where he breathed on the disciples and said, "Receive the Holy Spirit"; and John 21, "Tend my sheep" (after the Resurrection). The halo and the nail mark visible in the left hand place painting after the Resurrection.



LOUVRE, PARIS

THE GOOD SHEPHERD of carved stone from third century in Rome is another symbol of Christ which was in use until fifth century. The youthful figure with a lamb around the shoulders resembles Kouros or youthful Apollo.



MUSEUM OF MODERN ART, NEW YORK

THE EASTER GOAT was created by Jack Zajac, a 29-year-old native of California. He saw goats trussed up for market in North Africa. He says: "These animals are dreadfully poignant positions. I think my preoccupation with sacrificial animals is because I feel they are universal symbols that recall the Passion. I do not idealize, I want these things to appear tragic; man is."

The face of Christ on page 29 was produced by an artist from northern Europe, where art tended to be realistic in contrast to the idealism of Italian painting. Peter Paul Rubens of Antwerp was famous in the seventeenth century in which he lived and worked, and had a rich and powerful patron: Marie de Médici.

Meanwhile, in Amsterdam, Rembrandt van Rijn was painting and etching scenes from the Bible. In his early years his work was in the baroque tradition of his day. Gradually, as he grew older, he began to interpret the Bible in a more personal way, in direct contrast to such painters as Rubens. In *Christ at Emmaus*, on page 23, the risen Lord is in shadow, but we see the expression of wonder and awe on the face of a disciple seated at the table.

The image of Christ did not change perceptibly during the eighteenth and nineteenth centuries. In fact, one might think that society had turned its face from Him. The concerns of the courts, the salons, the offices of merchants and manufacturers were secular. Religious art was still produced, but vital religious expression was rare.

In the twentieth century, however, an increasing number of artists are becoming interested in religious subjects. The contemporary trend in the last decade or two is reminiscent of the expression of the early Christian artists.

Paul Tillich has stated that the attempts to recreate religious art in the last fifty years have led to a rediscovery of the symbols in which the negativity of man's predicament is expressed. "The symbol of the Cross has become the subject matter of many works of art . . . other symbols, such as the Resurrection, have not yet found any adequate artistic representation."

Save for minor variations in translation, the Christian message as contained in the Bible remains constant, but the artistic expression of that message changes with the times. The face of Christ is a mirror that tells more about the artist (and his age) than the artist tells about Christ. The face of Christ that communicates something of the infinite grace and power and glory of God is created by artists who seek to know Him, and in seeking, give the best skills they have to the clearest image they see.

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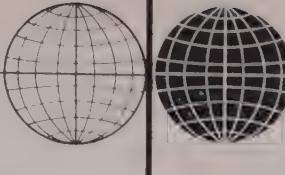


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Quiet Mission to the Americas—

When President Eisenhower took off on his well-publicized trip to South America several weeks ago, two of his fellow countrymen left at the same time for the same place. Their leaving caused nary a ripple, but it might have been even more important than the President's trip. • The two quiet travelers were the Rt. Rev. John B. Bentley, soft-spoken director of the Church's Overseas Department, and the Rt. Rev. Reginald Heber Gooden, busy, witty Bishop of Panama. The task before the bishops was a thorough survey of Anglican work in Latin America from Mexico to the southernmost tip of Chile. "We are going to talk to people everywhere about Anglican work—or the lack of it—in Latin America," Bishop Bentley said. • The bishops will have covered more than a dozen countries by the time they return in early April. Their findings will have an important bearing on the service of the Episcopal Church in Latin America.

Controversy in the Church—Governor

Orville Freeman of Minnesota believes that the Church should be controversial. He told a Lutheran men's group recently in Duluth that it is "an almost-accepted pattern in modern church life to avoid controversial issues because these may become political questions—and many believe that controversy over such issues has no place in the Church . . . To consider and discuss controversial issues would not violate the concept of separation of church and state, but rather would fulfill the role which the Church has as a vital community institution."

Episcopalians plan major program for

1960—A worldwide and national program of service totaling almost nine million dollars was approved in February by the National Council of the Protestant Episcopal Church in the United States. The National Council is a representative group which serves as an executive committee between meetings of the General Convention, governing body of the Church. • The program for 1960 will include provision for the several national agencies of the Church. More than three millions were authorized for the Overseas Department, which coordinates the Church's overseas mission. More than two millions will aid the program of the Home Department, which serves the Church in the continental United States. Other major categories include: Department of Christian Education: \$490,840; Department of Christian Social Relations: \$201,491; World Relief and Inter-Church Aid: \$373,522; and Capital Needs, \$485,000. • The special capital need program in-

world
scene

cludes provision for major improvements to St. Andrew's Theological Seminary, Manila, Church training center in the Philippines. The appropriation for the Overseas Department will allow for the assignment of fourteen new missionaries to posts this year. • One of the high points at this last meeting of the Council was the announcement that the dioceses and districts had, in 1959, contributed more to support their national agencies than they had expected to. Nine areas had overpaid by at least \$1,000. They were: Dioceses of Alabama, Delaware, New Jersey, Ohio, Southern Ohio, Tennessee, and Virginia; and Districts of Alaska and Salina. • The next Council meeting will be April 26-28 in Greenwich, Conn.

Up the aisle early—More than half the nation's young women now get married before their 21st birthday, according to the youth work director of the National Council of Churches. The Rev. Donald O. Newby said in a talk to church youth directors last month that the instability of society is a major factor in prompting marriages by more than 500,000 teen-agers annually. The fact that 20 to 25 per cent of America's families move every year "is pretty devastating to the teen-ager," he said. Teen-agers go steady, he explained, in an effort to find someone they can count on. Other reasons for early marriages have been the pressures of military service, the fact that young people are not needed as much in their homes in an urban society as they were in a rural society, and the fact that families are more prosperous and are willing to support their children even after the young persons are married. Mr. Newby also said churches have pretty much neglected the older, college or post-high-school teen-agers, having concentrated their ministry on the senior high school group.

Facts and figures—The year 1959 was the worst for crime in the history of the United States, according to J. Edgar Hoover last month, when he released a preliminary report on the '59 figures. All major crime classifications, except burglary and armed robbery, showed an increase. Aggravated assaults showed the greatest increase—7 per cent. A 5 per cent increase in juvenile arrests occurred, the FBI chief said.

Happiness is not built by brick and mortar—Recognition of aging persons' desire for independence and individuality by churches' formulating programs for their care was urged by two experts in the field at a Church of the Brethren conference in Columbus, Ohio. Addressing the group were Dr. Wilma Donahue, gerontologist at the University of Michigan;

continued on page 34



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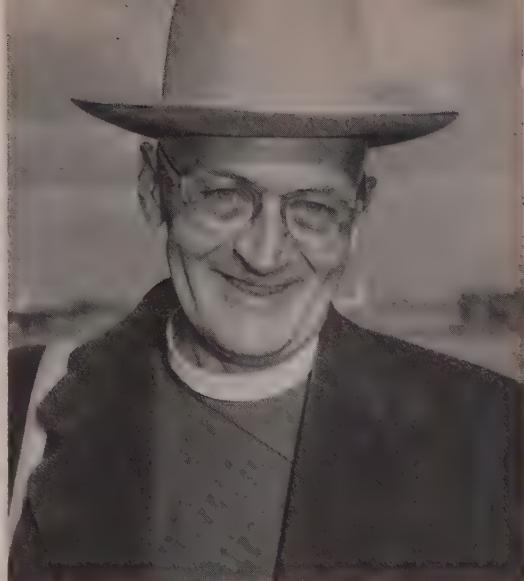
and Clark Tibbets, program planning chief on the special staff of the aging for the U.S. Department of Health Education and Welfare. Miss Donahue said, "Happiness is not built by brick and mortar but in large part by human relatedness." Deploring ward arrangements of a former day in which the elderly were "begrudgingly given minimal quarters and custodial protection," Miss Donahue commended institutions that do not force relatedness but foster individuality, privacy, and natural opportunities for companionship among residents. Mr. Tibbets, discussing the desires and abilities of today's aging population, noted that older people, besides wishing to retain "independence and autonomy," want to "remain in the stream of life." Increasingly, he said, they "have capacities for independence and self-sufficiency."

Want to be a *l*missionary? Want to travel overseas and go to work for the Church? Here are a few jobs that urgently need to be filled: Alaska—public health nurse; Brazil—Christian education worker; Liberia—math and physics teacher, librarian, agronomist; Okinawa—trained secretary; Panama—housemother for children's home; Philippines—several secondary school teachers, and administrative assistant for the Bishop's office; Puerto Rico—social worker. Interested in any one, or more? Write to Rowland Cox, 44 East 23rd Street, Room 1009, New York 10, N.Y., as soon as you can.

In line of duty—The Rev. George F. Packard, rector of St. Mary's Episcopal Church, Baltimore, Maryland, recently launched a "churchnik" during Lenten service. The churchnik was a six-foot papier mâché replica of the Mercury astronaut capsule which will be used to carry the first man in space. The silver object was pulled to the church roof by a pair of youngsters as the rector, citing the discipline demanded of the astronauts, reminded his listeners that similar rigors were required of Christians during Lent.

The Rt. Rev. Stephen F. Bayne, Jr., for the past thirteen years Bishop of Olympia, became the first executive officer of the Anglican Communion as well as bishop-in-charge of our churches in Europe three months ago. A former Navy chaplain, college chaplain, and newspaperman, Bishop Bayne is the author of several books, including *The Optional God and Christian Living*.

ANGLICAN ADVENTURE:



A Map Is More Than Paper and Pins

An American Episcopalian now serving the whole Anglican Communion reports on his first survey trip in his new post

By Stephen F. Bayne, Jr.

TRETCHING in a great arc—from Japan and Korea at one end, to India at the other—is one of the vast and critical fronts of the contemporary world.

The word “front” betrays the way the Westerners, often unconsciously, usually see Southeast Asia—as a defensive line enclosing the ominous salient of Communist Russia and China. So, alas, it must be considered, in political and military terms, indeed must it be considered in mission terms too, for the meeting of Communism and Christianity is nowhere more sharp, more vigorous, or more naked than in Southeast Asia.

But military terms and ideologies are not the best nor the most useful for Christians to use. The “front” is not a physical meeting-place of two opposing forces—the Christian front within the hearts and minds of individual men and women wherever they may be.

It could be very misleading to draw a map of the Southeast Asia salient and stick pins in it representing our missions, schools and seminaries as our cardinal outposts, or our advance units. In a limited sense they are those things; but in a deeper sense I do not know where one would pin-point the exact line of collision. It is wherever a man wrestles with the heartache of trying to find a job fit for a man to do and steady enough to feed his children. It is wherever a young student gravely contemplates the social perplexities of his over-populated world and wonders whether Communism has the answers he needs. It is wherever a mother, swollen with new life to come, hunts for a corner in a crowded room for her expected child to sleep.

Thus maps and colored pins are not very useful in interpreting the mission of the Church in the East (or anywhere else for that matter).

I use them only to help lighten the enormous ignorance of a provincial American like myself. But the map I find myself using more and more is a map of a more complicated geography: it is the map of sleep and work, hope and ideas.

Before I start recounting our exploration of that map, let me give the physical geography of this first trip. My wife and I, and two of our children, left Seattle in a nostalgic drizzle on New Year's Eve, hoping that as midnight struck we would be flying over the Pacific into a new world and a new job. Actually, we were sitting in Portland airport, because of something the stewardess called a “mechanical.” But by morning we were in Hawaii.

Then our Anglican adventure began: ten days visiting our sister Church in Japan; a day or two in Taiwan and Hong Kong; five days in the Philippines; three days in Djarkarta,

(continued on page 36)

on Java; five days in Kuching, Sarawak, at the Southeast Asia Council; a day in Singapore; three days in Calcutta; two days in Jerusalem and a day in Beirut; a weekend in Rome, visiting our American congregation there; then London, on the bright, cold afternoon of February the fifteenth.

In every one of these places, the great joy and privilege was the open door into the family of the Church. In Japan, the ten days were spent soaking up every possible impression of the rich diversity of the life of our Church—from tiny parishes and schools packed to overflowing, to the great hospital of St. Luke in Tokyo, now erecting a new wing. I also had the joy of dedicating a new out-station for the unique and vivid mission of KEEP, the Kiyosato Educational Experiment Project.

In the Philippines, again, our days were crowded with visits to churches and institutions. I had the special honor of a day with the bishops of the Philippine Independent Church, nearly forty shepherds of a flock of more than two million souls, sharing with us the costly freedom of a reformed, national Catholic tradition, and bound with us in ties of brotherhood most movingly deep and real.

The Southeast Asia Council is a new development in our Anglican life. It brings together the Churches from Seoul to Rangoon; bishops, priests and laymen from Korea, Hong Kong, the Philippines, Borneo, Singapore and Rangoon, European and Asian, all sharing the enormous, aching problems of the new countries and societies of Southeast Asia.

We discussed every aspect of our Church's life and mission and of the people we serve. And, in a richly symbolic act, we consecrated a new assistant bishop for Borneo, James Wong, a Chinese of Australian citizenship. Bishop Wong began life in China and then, as a businessman and part-time parson, he served the Church in many parts of Asia.

Briefer visits were interspersed. One of these was to Djakarta, Indonesia, where I had the privilege of celebrating the Holy Communion for

a congregation nominally English, but including almost every variety of Anglican in the world today. This group is ministered to by a weary priest who rejoices in what is surely the most stupendous title in Christendom, "Vicar of Java with Sumatra." Only one priest is there to bear witness for our whole Anglican family among the more than eighty million people of Indonesia.

In Singapore we had the pleasure of a visit to St. Peter's Hall, the theological college which our American Church (and our Churchwomen especially) aids importantly. Here an American priest shares the teaching with a Norwegian-born priest of the English Church. The latter's earlier ministry as a Lutheran missionary in China now bears extraordinary fruit in theological leadership for many of our clergy in Southeast Asia.

In Calcutta, I began to learn what the Anglican Communion really looks like, and received orientation about the present stage of the negotiations for Christian unity in North India.

My visit to Jerusalem was a sentimental pilgrimage. Like many another American, I had dreamed of the day when I might stand in the Holy City and see what He saw. Talks with Archbishop MacInnes and Bishop Cuba'in helped me begin to understand the important and highly difficult mission of our Church in the Arab world.

Rome was next. We spent three days there with my brother and our congregation in that glorious American Church. To celebrate once again with the Prayer Book, which still, unrepentantly, I like most of all our Anglican books, and to visit a flock for which I have personal responsibility after six weeks of visiting other men's pastures—all this brought special joy.

That was the physical geography of the trip. Doubtless it was the first of many. I shall be journeying often, if I am to know the Churches I love and serve. My unique new responsibility does not require from me a detailed knowledge of every mission field, but it does demand as sound a

judgment of relative urgency as I can muster.

My appointment was not designed to establish one more mission expert (and a Johnny-come-lately, at that), but rather to set aside a bishop whose dialogue, the enduring truth and relevant can muse about our enormous and scattered concerns, can know what we are all doing and thinking, and try to piece together a coherent program.

But I repeat, the map which concerns me is a more complicated and subtle one—the map of sleep and work, hope and ideas. For here is the frontier of the Church's mission. The point of impact is largely to be found among the new nations, those only now coming into independence and fighting for their place in the world community. The time is frighteningly short. We are well advised to remember that the fight is one, and the frontier is wherever a man or woman thinks and plans and dreams, and suffers.

I would like to mention our Church's gift of a nuclear reactor to St. Paul's (Rikkyo) University in Tokyo. Of the theological and strategical importance of this gift at this time I haven't the slightest doubt. It is a gift which bespeaks our concern for peaceful uses of the atom; our interest in higher education and in giving to the Japanese people a teaching tool of the greatest importance; and our faith in the Creating God Who teaches us all truth, for all truth is of Him.

Here, in this gift so rich in symbolic value, is a powerful answer to the harsh criticism of the West in Asia and to the rival religions which—if they admit the existence of God at all—would deny that He has anything to do with nuclear power. The gift speaks of a West concerned not to exploit and destroy, but to build and to give of its best. More, it speaks of a God big enough to hold all truth together, and of a responsible sense of stewardship of all His gifts and an awareness of our duty to use them for man's good and not his hurt.

Let no one underestimate either the significance of the gift nor the



IN Kowloon, some two million people live in less than ten square miles of rugged, hilly terrain. Several hundred thousand of these persons are refugees from inland China living in three kinds of housing: 1) the hill shack (in background); 2) the single-story unit (lower left); 3) the 2,000 inhabitant multi-level government unit (at right).

thoughtfulness with which it will be received. It is not a substitute for more conventional missionary tools. Rather, it moves the missionary encounter—the dialogue of the Church—to a new area, and adds the strength of its intellectual and social witness to all that already enters that dialogue. The enduring truth and relevance of such missionary tools while not directly evangelistic in the narrow sense, speaks for us Chris-

tians most deeply and effectively.

The Kiyosato Educational Experiment Project, known as KEEP, is, in its own way, one of the best bits of witness I know. It speaks to the working life of Japanese people; it speaks of their daily bread and a wiser use of land, and it develops the true Christian sense of stewardship of our natural and human resources.

All along the way we kept finding facets of the missionary task—a new

university, a school, a clinic for leprosy victims in Calcutta, a hospital for dockworkers in Hong Kong, a village clinic in Japan. All in all, these facts, in their number and variety, strain my mind's capacity to comprehend. They, again, are tools, not substitutes, for evangelism; for each speaks of a Christian's deep concern for the whole life of his brother man.

I can speak well enough in ser-



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► ANGLICAN ADVENTURE

(continued from page 37)

mons or inquirers' classes about the love of God; but there is a time when words do not say all we want them to say, a time when only the act, the wordless act, can speak for us. Those times come when we are most deeply involved in the non-geographical map, so to speak—when our frontier of thought has moved from cities and national boundaries to the hearts and lives of people.

The Rt. Rev. Ronald Owen Hall, Bishop of Hong Kong, took me through the incredible resettlement areas in Kowloon, the great mainland city of the crown colony. To a Westerner, these areas for Chinese refugees are incredible. The buildings are great new blocks, eight stories or more, packed with humanity, two thousand to the block. Spaces between buildings teem with children, peddlers, old people haggling with merchants for a bit of sugar cane or a handful of rice.

This basic housing is an enormous step up for the refugee Chinese; before, home was a packing box or a hole under the sidewalk. Now, for about five U.S. dollars a month, they have at least sixty-four square feet in a new concrete building, with water and a latrine with a door. To families living on a dollar a day, such rent and such a place is an enormous boon. To qualify for such housing (a unit eight feet by sixteen feet), you, family or group must consist of ten souls. If there are only six or seven of you, then you must make do in a eight-by-eight room, or share the "larger" room with others.

This is not exploitation; it is sheer necessity. It gives thousands of refugees the first bit of decency they have ever had. All praise to a government which makes possible such developments. Yet it was hard to sleep easily back at my hotel that night, when I imagined what it was like for a man to work fourteen hours a day and his wife the same, and perhaps a daughter or a son or two, to make enough among them to live; and then to come home to one tiny room.

Sixty-four square feet to eat in, to

live in, to talk in—sixty-four feet for the pathetic little bundles of family heirlooms, for love and whatever individuality and decency there might be—sixty-four feet for the tired sleep which gives the only moments of peace and hope for these thousands of people.

The Gospel, if it is real at all, must make sense to a humanity which needs sleep. Does this sound ridiculous? All the highfrown theology in the world must sometime be tested by what difference it makes to the universal necessities of mankind. What has Christ to say to people who need room to sleep and dream?

I rejoice, as we all should, at the great leadership the Church in Hong Kong, under Bishop Hall, is giving. We build schools for their children. We build rooms for them to meet and talk in. We build hostels for young men and women to come to. We keep alive among them the constant assurance that their hope of better homes and a more human life is real and possible. We build a place where they can meet the Lord Who loves them and Who stayed awake while we slept. We help them to meet Him and hear His words, and, if it so be, follow Him. If this is not part of the Gospel, then I have missed my vocation completely.

I thank God for bishops and churches with the patience and stubbornness to minister in these ways, whether they know where the money is coming from or not. I thank God that there is still time for us, who sleep in peace and comfort, to lend a hand to those who don't.

You might try going to sleep tonight, imagining what it would be like to share sixty-four square feet with a half-dozen people. Then imagine what our Church can do to bring to just such men and women a new idea of what life is really like in the sight of God, and to bring them encouragement to keep on fighting for their hope—the encouragement that comes from knowing that they are joined in the fight, and the hope, by millions of plain men and women everywhere in the world.



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when are we going to DO something about television's troubles?

**One of America's leading television producers
talks turkey to Church people about
morality and responsibility on the air waves**

By David Susskind

The Moon and Sixpence, which introduced to this country through television the extraordinary gifts of the greatest English-speaking actor in the world, Sir Laurence Olivier, was hopelessly out-distanced by a western. Think about that. It means that more Americans chose to see another piece of drivel, which they could see anytime, rather than see *The Moon and Sixpence* with Olivier.

The same is true whether you discuss opera, good public affairs shows, good drama, good discussion programs. It says something dangerous and terrible, I think, about our public apathy and our public morality. The American public seems to be mired in inertia and indifference, too tired and comfortable to recognize the problem; too lazy to appraise the danger of a rampaging river of slush and trivia that is over-running our mental banks; too dedicated to the pursuit of the four-day work week, electronic kitchens, and the crushing confusion of excessive leisure time, to give any real thought to the fact that the greatest communication instrument ever invented

is being debased and hideously degraded.

I had always thought the clergy were a great hope. I wasn't sure if they were in this world, or of this world, but I had a feeling that they were somehow related to it, because I am from Boston, and we take the clergy very seriously up there. But they have been strangely silent for the most part. Several have journeyed to Washington to testify; but when I contemplate the enormous opportunity that their weekly pulpit offers to galvanize people, to awaken people, to stimulate people, to perhaps even initiate protests, and when I realize how little that opportunity is used, it is terribly discouraging.

I wonder, too, about the educators. It's certainly well-known and deeply sympathized with that we underpay them, but I can't understand why we couldn't encourage them to stand up on their two feet and try to activate their students.

I'm a parent: I have three children and I am desperately worried about what they are watching. I can't seem to censor it well enough. If I turn my

back, it's on and there's that cowboy again and somebody being kicked and slashed and knifed.

I asked my son the other day how things were going. He said, "Oh, pretty good, except I wish I had a million dollars." "Well," I said, "that's an interesting ambition. What would you do if you had a million dollars?" He's five and a half, incidentally. He said, "I'd retire." I can't help feeling that his deepest intellectual juices are not being challenged by either his mother or myself or his various television sets.

There are some myths of television that contribute to public immorality. The broadcasters—whether they be agencies or networks—seem to believe in four of these. They say, first, "we are giving the people what they want." An interesting bit of arrogance, it seems to me. I am prone to remember George Bernard Shaw's admonition that if you give the people what they want long enough, pretty soon they begin to want what they get. Our people are liking what they are getting, but they are making a choice from among evils. There are

ot enough goods; they are intermittent and infrequent. And so you choose between three westerns on at the same time. The choice of one does not endow that program with quality. It just means it is less bad than the alternate shows on the air at the time.

The second myth is: "anyway, it's time for escape; people work hard all day and they don't want to concentrate; they don't want to think; they want to get away from it all." But we're so far away from things that we are losing missile races and boat races and educational races and thinking races.

The third myth is: "The public has the intelligence of a twelve-and-a-half year old." Well, it doesn't, not really. The only twelve-and-a-half year old mentality I've ever met is in a twelve-and-a-half year old. The rest of the people either had a five-year old mentality because they were five, or a forty-five year old mentality because they were forty-five.

The last excuse is that "television is a business; we have stockholders; it's our job to pay dividends: we are not an institution of public goodwill." Well, they are not a private business and the excuse that television does as good a job as the movies and book publishing and the Broadway theatre is a canard. The others are private businesses. The airwaves are *owned by the people*—leased to these chaps to do a *responsible job*—in our *interest*. The broadcasting companies are fundamentally public utilities. If you picked up your telephone, for which you pay a monthly rate, and you couldn't get connections very well or people came in with insulting comments on the line, you'd quickly bring into action with your legislators. You should spring into action about television because people are coming in on the line with really bad messages.

What can be done?

There are some specific things we could do now about television. It is one thing to be negative and critical; it's quite another to have some ideas. I think that one thing that should

be done is to restore a balance in programming, to diversify the schedule, to recognize that America is a country with 180,000,000 people containing a multitude of appetites. There is obviously an appetite for westerns—and there should be some—but there is no excuse for all thirty-seven of them. There's obviously an appetite for murder and mayhem; there should be some—but not twenty-three of them. There is also room for good music and good drama; some good discussion programs; some good operas; some good symphonies; some good comedy. There isn't enough of any of these. We should restore a balance to programming and we must do it soon or we are going to become a nation full of driveling idiots.

Secondly, we should introduce some new faces and formats. We need to be made aware that we can think; we need to laugh with brain involvement for a change. There are endless formats and no exclusivity on imagination. We need new ideas. For example, repertory drama with a company of actors who change roles every week. What about satire? Satire examines itself comedically; it makes you aware of various little cancers in the body politic. Laughing at them, you recognize them. That's healthy. There are any number of new ideas and new faces limited only by your imagination.

We need more public information programs in prime evening time, not as a conscience salve, as we are now getting it. We need at least one hour a night; we need it because the issues of our times are so complex, horrendous in their magnitude and implication, that there cannot be too much elucidation, explanation, and informed reliable opinion. The facts are too staggering. We need someone to take the facts and make them clear to us, relate them to yesterday and to tomorrow.

We must not back away from opinion on the networks. We need it, and from people like James Reston, Walter Lippman, and Joseph Alsop. We don't have that kind of program regularly.

It might help to break through those rigid time barriers. We inherited from radio the idea that things had to be fifteen minutes, half an hour or one hour long. There is no rule to say we can't have a whole evening devoted to a brilliantly structured piece of programming; the night might take on electricity and excitement and showmanship, might combine entertainment with information.

Television is the one business that really does not invest in itself. The automobile maker spends millions planning the new car; the chemist does the same with a new plastic. In the summer months, instead of being a re-hash of yesterday's mediocrity on film, television should be experimenting with new ideas for their public—new people, new talent, so that something good could happen.

Perhaps it would help to eliminate some of the parochialism, to fan out and have a few other origination centers. It seems to me it might be healthy to have other mentalities brought to bear on the programming picture. Perhaps San Francisco, or Chicago, or Seattle, or Des Moines. It might give us an introduction to some healthy creative air if we revoke the very provincial origination points of New York and Hollywood.

The rating madness

I think also that we have to stop the breathless terror—the pathetic, pathological pursuit of ratings; the questing for random millions of viewers—irrespective of age. Automobile manufacturers are beaming programs at my five-and-a-half-year old son who has an allowance of a quarter a week. He's mad about the show, but, try as he will, he can't go out there and buy that spark plug because, first, he doesn't know what it is; secondly, even if he knew what it is, he couldn't use it; and, thirdly, I'm not about to increase his allowance because I don't like the program in the first place.

Ratings are not the Ten Commandments of television life. They are the one mad, insecurity-ridden

continued on next page



David Susskind is television's most outspoken critic and best-known producer of dramatic entertainment.

Under Susskind's hand, Talent Associates, Ltd., has become America's leading producer and packager of live dramatic shows. Receiving critical acclaim were duPont's "The Prince and the Pauper," "The Bridge of San Luis Rey," "The Browning Version," "Billy Budd," and "Member of the Wedding," as well as "The Moon and Sixpence," with Sir Laurence Olivier, which captured the Sylvania award for the best single show of the season.

Susskind himself has become best known to the television public as the creator and moderator of the stimulating program, "Open End," and in the past year has become one of this country's most articulate and sought-after lecturers.

He has also produced a motion picture, "Edge of the City," three Broadway stage plays, including last season's hit "Rashomon," and is now preparing to film this season's dramatic sensation, "Raisin in the Sun" in Hollywood.

With these enterprises blooming and scores of others in the works, one cannot help but wonder what effect David Susskind might have had on the hallowed halls of Harvard if he had remained true to his original ambition—to become a college professor.

► TELEVISION'S TROUBLES continued

method of appraising what television is worth—the worst method. The fact that millions are watching tells you nothing if, in fact, you can even believe that. What is much more important is *who's* watching—men, women, children? What sexes, what income groups, what age groups? This is what matters. Pursuing random quantum millions makes no sense whatsoever, and yet broadcasting lives and dies on the rating system. There is no greater madness.

Last, but hardly least, I think it is very important to all of you as church people, be you laymen or of the clergy, to help smash the false gods of television: belief in neutrality, innocuousness—don't offend anyone. You can't do anything in a country this size without offending somebody. There is always one who will remind you. I know. He writes me. He will not leave me alone.

When we did *The Power and The Glory*, he called me anti-Catholic because, he said, the priest drank and anybody who'd show that is obviously anti-Catholic. I wrote him that I had consulted with Graham Greene, that I understood Mr. Greene was in high favor with the

Church and that he was a Roman Catholic; that he had advised me that the point of the story was that the sacraments were greater than the individual man and that it was a deeply pro-religious work. The critic wrote me back; I was a Jewish maniac.

Then we did *The World of Sholem Aleichem*. I thought I had fooled him. There we created a Jewish stereotype, however, and he had nothing but contempt for it. He was going to write my sponsors. If he watched with a little care, or even read the newspapers, he would know we had no sponsors. We then went on and did *Simply Heavenly*, by Langston Hughes, a story of Negroes. Well, if ever there were stereotypes, this critic of mine saw them there. This fellow won't leave me alone. He is going to write a letter of protest, come hell or high water.

This is no reason to suggest that we must find a sterile, neutral path—because there lies blandness and nothingness. Too many scripts do not get on the air because they have something to say; some people might be galvanized, intellectually or emotionally; others might be angry; but

millions more would be deeply and thoughtfully pleased. Television must dare for ideas and dare for novelty and dare for imagination. I think nothing ever invented has such potential for good, for enlightenment, for education, for stimulation.

It seems that a kind of gorgeous, exquisite apathy has fallen upon even those from whom we have every right to expect leadership. The time has come in the affairs of broadcasting—and more largely in the affairs of all Americans—when we must be awakened. History may well record that we lost in the great contest of ideas because we were too sluggish, too irresponsible, too crassly dedicated to pleasure and the pursuit of leisure.

I think it is the obligation of the clergy, and the educators, and the responsible press to recognize that these airwaves belong to the people; that these airwaves are leased to private corporations who promise to program "in the public interest, convenience and necessity," and that these companies are bound to do just that. I think it is the responsibility of all of us to care about this, and do something about it now. Not later. Now.

he FOUR LOVES, C. S. Lewis

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ires the good of the object as such, from whatever source that good comes—must step in and help, or tame, the instinct, before it can make the abdication. And of course it often does. But where it does not, the avaricious need to be needed will ratify itself either by keeping its objects needy or by inventing for them imaginary needs. It will do this all the more ruthlessly because it thinks (in one sense, truly) that it is

Gift-love and therefore regards itself as "unselfish."

It is not only mothers who can do this. All those other Affections which, whether by derivation from parental instinct or by similarity of function, need to be needed may fall into the same pit. The Affection of patron for protégé is one. In Jane Austen's novel, Emma intends that Harriet Smith should have a happy life; but only the sort of happy life which Emma herself has planned for her. My own profession—that of a university teacher—is in this way dangerous. If we are any good, we must always be working towards the moment at which our pupils are fit to become our critics and rivals. We should be delighted when it arrives, as the fencing master is delighted when his pupils can pink and disarm him.

I hope I am not being misunderstood. If these words lead anyone to doubt that the lack of "natural affection" is an extreme depravity, I shall have failed. Nor do I question for a moment that Affection is responsible for nine-tenths of whatever solid and durable happiness there is in our natural lives. I shall therefore have some sympathy with those whose comment on the last few pages takes the form: "Of course. Of course. These things do happen. Selfish or neurotic people can twist anything, even love, into some sort of misery or exploitation. But why stress these marginal cases? A little common sense, a little give and take, prevents their occurrence among decent people." But I think this comment itself needs a commentary.

Firstly, as to neurotic. I do not think we shall see things more clearly by classifying all these maleficent states of Affection as pathological. No doubt there are really pathological conditions which make the temptation to these states abnormally hard, or even impossible, to resist for particular people. Send those people to the doctors by all means. But I believe that everyone who is honest with himself will admit that he has felt these temptations. Their occurrence is not a disease; or if it is, the name of that disease is Being a Fallen Man. In ordinary people the yielding to them—and who does not sometimes yield?—is not disease, but sin.

Spiritual direction will here help us more than medical treatment. Medicine labors to restore "natural" structure or "normal" function. But greed, egoism, self-deception, and self-pity are not unnatural or abnormal in the same sense as astigmatism or a floating kidney. For who, in Heaven's name, would describe as natural or normal the man from whom these failings were wholly absent? "Naturally," if you like, in a quite different sense; archnatural, un-fallen. We have seen only one such Man. And He was not at all like the psychologists' picture of the integrated, balanced, adjusted, happily married, employed, popular citizen. You can't really be very well "adjusted" to your world if it says you "have a devil" and ends by nailing you up naked to a stake of wood.

But secondly, the comment, in its own language, admits the very thing I am trying to say. Affection produces happiness if—and only if—there is common sense and give and take and "decency." In other words, only if something more, and other, than Affection is added. The mere feeling is not enough. You need "common sense"; that is, reason. You need "give and take"; that is, you need justice, continually stimulating more Affection when it fades and restraining it when it forgets or

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The FOUR LOVES, C. S. Lewis
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would defy the art of love. You need "decency." There is no disguising the fact that this means goodness, patience, self-denial, humility, and continual intervention of a far higher sort of love than Affection, in itself, can ever be. That is the whole point. If we try to live by Affection alone, Affection will "go bad on us."

How bad, I believe we seldom recognize. Can Mrs. Fidget really have been quite unaware of the countless frustrations and miseries she inflicts on her family? It passes belief. She knew—of course she knew—that spoiled your whole evening to know that when you came home you would find her uselessly, accusingly "sitting up for you." She continues all these practices because if she has dropped them, she would have been faced with the fact she was determined not to see; would have known that she was not necessary. That is the first motive. Then, too, the very laboriousness of her life silenced her secret doubts as to the quality of her love. The more her feet burned and her back ached, the better, for the pain whispered in her ear, "How much I must love them if I do all this."

That is the second motive. But I think there is a lower depth. The unappreciativeness of the other—those terrible, wounding words—an thing will "wound" a Mrs. Fidget—in which they begged her to send the washing out, enabled her to feel ill-used. Therefore, to have a continual grievance; to enjoy the pleasures of resentment. If anyone says he does not know those pleasures, he is a liar or a saint. It is true that they are pleasures only to those who hate. But then a love like Mrs. Fidget contains a great deal of hatred. It was of erotic love that the Roman poet said, "I love and hate," but other kinds of love admit the same mixture. They carry in them the seeds of hatred. If Affection is made the absolute sovereign of a human life, the seeds will germinate. Love having become a god, becomes a demon.

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15 Good Friday
16 Easter Even
17 Easter Day
25 St. Mark the Evangelist
28-29 Easter lectures, Bexley Hall, Gambier, Ohio; the Rt. Rev. Stephen F. Bayne Jr., speaker

MAY

1 St. Philip and St. James, Apostles
22 Rogation Sunday
23-25 Rogation Days
26 Ascension Day

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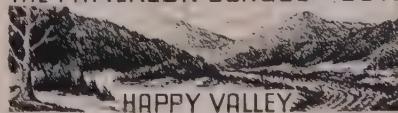
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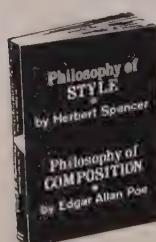
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For Your Information *

continued from page ten

To our colleagues in the circulation department; to our calm printers at the Hildreth Press in Bristol, Connecticut; to Edward Stern and Company of Philadelphia, who pitched in with us on the promotion materials; to the editors of *Presbyterian Life*, who permitted us to use the beautiful color plates, and to the many others: well done.

WE were so wound up we almost forgot to talk about the April issue.

So many interesting feature stories and reports came in that we decided to run fifty-two pages instead of forty-eight, which we had planned as our norm.

We do plan to have Letters and Book columns, and a more comprehensive *Worldscene* section. Look for these and other innovations in the May issue. And we won't forget some of the younger reading members of the Episcopal family, either. We have plots a-hatching for you, too. This first issue is really just to show your parents and grandparents that we are really alive and kicking.

The Presiding Bishop, Dr. Lewis Bishop Bayne, and Mr. Susskind are well known to many of our readers. We plan to hear from all of them again in our pages.

Dr. Lewis's articles in this and succeeding issues are part of his forthcoming book entitled, *The Four Loves*. This new volume from this great Anglican layman will be published in July by Harcourt Brace and Company. Mr. Susskind's article is based on his recent talk to the Broadcasting and Film Commission of the National Council of Churches.

Miss Mary Seth, author of *The Face of Christ*, page 23, and compiler of the wonderful collection of art on our pages, is an associate editor of *Presbyterian Life*. She has spent considerable time in Europe and the United States searching for real religious art, both old and contemporary.

New Church in Town, page 13, introduces our own assistant editor, Allison Stevens, and our photographer David Hirsch. This team will report again in the future on visits to interesting congregations. See you in May—HENRY McCORKLE

Credits: P. 2, New York Times. P. 3, (top) David Hirsch; (bottom) Henry McCorkle. P. 4, (top left) World Wide; (center left) CBS-TV; (bottom left) Ladies Home Journal; (top right) Wide World; (bottom right) Episcopal Church Photo. P. 5, John Loengard. P. 22, Walter Stoneman. P. 23, Musée Jacquemart-André. P. 35, Keystone. P. 37, Henry McCorkle. P. 42, Jay Seymour. P. 50, Episcopal Church Photo.

books n brief

WE NEED TO BELIEVE by Murdoen MacDonald. 128 pp. New York. Scribners. \$2.95. The basic essentials of faith set forth by the minister of St. George's West, Edinburgh.

ACHING THE OLD TESTAMENT by O. Jessie lace. 80 pp. Greenwich, Seabury Press, \$1.65, paper. Practical guide by a woman with long experience as Senior Lecturer and tutor at William Temple College, England.

WER TO SAVE by Frederick M. Morris. 64 pp. Greenwich, Seabury Press, \$1.25, paper. Short meditations on the Crucifixion and Resurrection by Rector of St. Thomas Church, New York.

E DAYS OF OUR LIFE by Francis Wheeler. American Edition edited by A. Pierce Middleton. 202 pp. New York. Morehouse-Barlow. \$2.70. An Episcopal Book Club selection, it is a well written devotional book that moves easily and profoundly through the major feasts of the church year.

REASONS FOR FAITH by John H. Ristner. 245 pp. New York: Harper, 1960. A contemporary argument for faith.

THE MASTER'S MEN by William Barclay. 127 pp. New York, Abingdon Press. \$2.00. An examination of the legends which have grown up about the Apostles from articles in the *British Weekly* by a lecturer at the University of Glasgow.

THE OFFERING OF MAN by Harry Jamieson. 146 pp. New York. Morehouse-Barlow. \$2.50. Spring selection of the Episcopal Book Club. A forceful indictment of much that passes for Christianity today.

THE BEATITUDES AND MODERN LIFE by Harry Hutchison. 127 pp. New York. Morehouse-Barlow. \$2.25. The applications of the Beatitudes for everyday living.

THE CHURCH IN THE WORLD OF RADIO-TELEVISION by John W. Bachman. 191 pp. New York, Association Press. \$3.50. A thoughtful, non-technical look at how the church can relate to modern "communications."



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Inquiry: a question and answer column

conducted by Henry Thomas Dolan

Q. Friends in another branch of the Church wonder why we use the word *Easter*, which they say is pagan. What do they mean?

A. They are right. The word is one of non-Christian origin. It comes from the name given by ancient Teutonic peoples to their goddess of Spring, and to the spring festival held to honor her. Throughout Eastern Orthodox Christendom, the name given the feast is *Holy Resurrectiontide*. Calling it Easter, and making it supplant the ancient pagan spring festival, is an example of the early Church's assimilating the pagan calendar and overlaying the chief pagan festivals with Christian feast-days.

The commemoration of our Lord's Passion, Cross, and Resurrection does not replace a pagan festival. The Gospel itself fixes those events as happening at the time of the Passover. In the Jewish calendar, the date of the Passover had already long been, and still is, fixed by a calculation of phases of the moon.

Q. Who has the right to say what color paint should be used inside our parish hall and Church School rooms?

A. The vestry, only. The government of our parishes is democratic in principle, with certain limitations. There have been mighty few simon-pure, simple-majority-rule democracies in history; ancient Athens was one conspicuous example, where decisions were made by having each citizen cast his ballot publicly on every issue, and the bare majority prevailed. Most so-called democracies of history, and notably those of modern times, are really governments of constitutional representation, where elected representatives make the decisions.

And so for the Church, or the parish. It might seem like nice democratic procedure for the vestry to take an opinion poll of every man, woman, and child in the congregation to find out whether the majority would prefer robin's egg blue or chartreuse on the walls and ceiling, but it would be abdicating its office and misrepresenting the true nature of the government of the parish, if it did. Also, only a badly misguided vestry would fail to take into serious consideration the known wishes of the

congregation, or some members, even such a question as this, but it the vestry's own view, arrived at after prayerful discussion, that must prevail.

Q. If my church is a corporation, where are my shares of stock?

A. Nowhere. A parish church, or another church corporation, is not the kind of corporation. Business corporations issue shares of stock, but church corporations—whether parishes or dioceses, the Church Pension Fund, the Church Life Insurance Company, schools, or homes for the aged, hospitals—are not business corporations, they are "charitable," or "non-profit" corporations. There are such things as stock-share, non-profit corporations in some states, but they are rare.

When any group of people whose membership is fluid and changing, church congregation or fraternal organization, decides to become owner of substantial assets, particularly real estate, it is most impractical for it to take title itself as an unincorporated association. If it did, the shares of members who moved away would move away with them, and the shares of those who died would descend to their heirs, who might not even be members of the congregation.

In most states, there are just two good ways for such a group of people to conduct their legal affairs efficiently. One is to elect trustees to hold title to real estate and other assets, and add proper legal provisions that the beneficiaries (*cestuis que trustent*) of the trust are the members of the group who meet or maintain certain standards of membership, age, Confirmation, sidence, attendance, financial support, and so forth. The other is to create a legal, but non-profit, corporation to take and hold title, and provide that members of the corporation, with the right to elect directors (vestrymen) and vote on certain other questions, be the who meet membership standards.

Either way, title stays in the trust or the corporation, and the transient, lapsed or deceased members simply move out or lapse or die out of membership. Their membership in the corporation just ceases to exist.

WRESTLING WITH GOD

THE word *meditation* has a chilly air about it. It has come to stand in most people's minds for a kind of outer-space mental activity, far distant from anything we might think of ourselves as doing; a forbidding word all round. It should not be. It means "thinking," nothing more; thinking with a special purpose, to find out what something means, and more than that, what it means for us.

It is only as things acquire meaning that they begin to exist for us. We meet people, we read books. Many thoughts go through our heads, many things happen to us. They come and go like the headlines in the newspapers. Socrates said that the unexamined life was not worth living; perhaps this is what he had in mind, this dreary succession of meaningless events. But when one of these events stops and speaks to us, asking us a question, making us in turn ask it what it means—then we are meditating, whether we realize it or not—and if our meditation is fruitful, it brings into our lives an ever-increasing richness of meaning.

How can thinking do this? It is quite possible, as many of us have discovered, to think and think about something and get absolutely nowhere. Where are we to find the meaning that is supposed to come out of this "meditating"?

We Christians are lucky. We have a storehouse of meaning in our three-thousand-year-old tradition: in the Old and New Testaments and the teachings of the Church. But as things are, too often it sits there on the shelf, dead; and we sit here with our unexamined lives, dead; when if we brought the two together, they would strike a light for us. This is meditation—the bringing of ourselves and our lives to the place where meaning can be found.

At the beginning of our tradition, in the book of Genesis, is a story that will provide us with a brief meditation on meditation. Jacob is at a

time in his life when his double-dealings of the past are about to catch up with him, and he is faced with what his life has been and will be, if nothing is changed. *And Jacob was left alone; and a man wrestled with him until the breaking of the day. . . . Then he said, "Let me go, for the day is breaking." But Jacob said, "I will not let you go unless you bless me." And he said to him, "What is your name?" And he said, "Jacob." Then he said, "Your name shall no more be called Jacob, but Israel (he who strives with God), for you have striven with God and have prevailed." . . . So Jacob called the name of the place Peniel (the face of God), saying "For I have seen God face to face . . . "*

Wrestling—this seems an odd word to tie up with meditation; but it is a good one, for it points out that meditation is not to be a cloudlike drifting away into beautiful thoughts, but a vital involvement of ourselves and what we are. At moments of crisis it can even be, as with Jacob here, a life-and-death struggle over what we are and may become.

What we are—this underlies the whole emphasis on names in the story. In the Bible, names have meaning, as nicknames do with us today. Jacob already knows the meaning of his old name (the Supplanter—an allusion to his past double-dealing); here he is told his new one and pointed toward the new nature that goes with it. Here, too, he learns the meaning of his experience and himself gives it a name. Our meditation, our wrestling, should be in some small way a revelation like Jacob's, in which we learn the meaning of our selves and our experience.

And last of all, in meditation we must, like Jacob, hold with a firm grip to the thought that there is a blessing and it can be ours. *I will not let thee go except thou bless me*—this will carry us through our thinking to the meaning that we seek to find.

—MARY MORRISON

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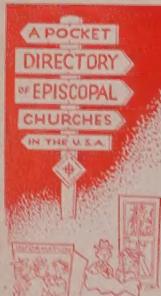
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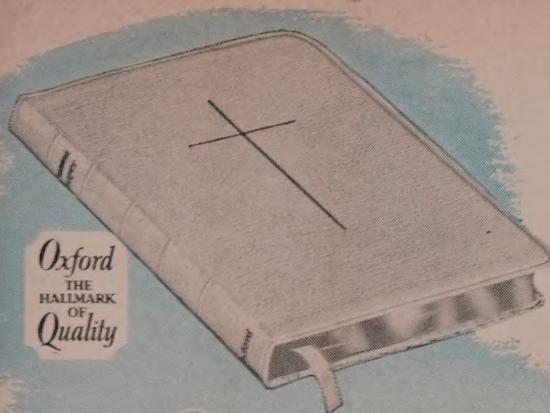
ELECTED to the episcopate twenty years ago, the Rt. Rev. Charles C. Carpenter has spent most of his life below the Mason-Dixon Line, with brief excursions to the East for education and when he served in World War I and as a chaplain in World War II. After graduation from Virginia Theological Seminary, he served two parishes in his native Georgia before accepting a call to Birmingham.



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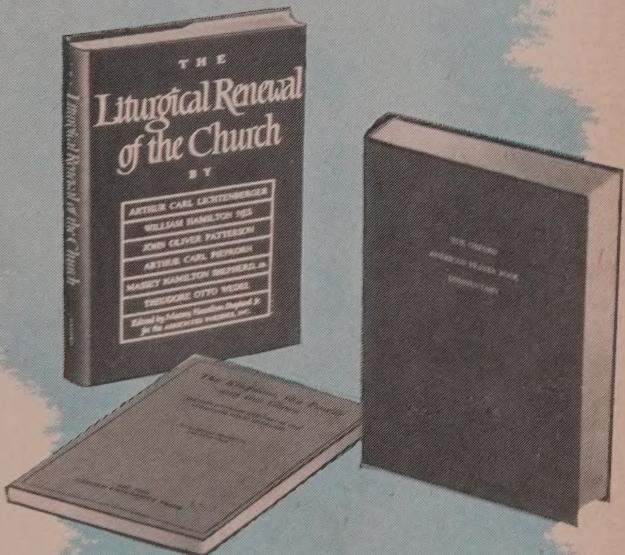
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